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The NEW

Week's Preparation

For a Worthy Receiving of the

Lord's Supper,

as Recommended & Appointed by the

CHURCH of ENGLAND;

Consisting of

MEDITATIONS and PRAYERS for the *Morning* and *Evening* of every Day in the Week,

WITH

FORMS of Examination and Confession of Sins,

AND

A Companion *at the* Altar,

Directing the Communicant in his *Behaviour* and *Devotions* at the LORDS TABLE:

ALSO

MEDITATIONS to enable us *to live well* after receiving the

HOLY SACRAMENT.

To which are added

A *Morning* & *Evening* Prayer for the *Closet* or *Family*, &c.

By the Author *of the NEW* Whole Duty of Man,
A New Edition Revised *and* Corrected.

LONDON:
Printed by Royal Authority for ALEX.r HOGG *at the* King's Arms *N.o* 16, Paternoster Row.

Accurately Copied from the Original Edition *of the late* Edw.d Wicksteed.

Genuine Abſtract OF THE Original Copy of

His MAJESTY's Royal *Licence* and *Authority*.

GEORGE *R.*

GEORGE, by the Grace of God, King of *Great-Britain*, *France* and *Ireland*, Defender of the Faith, *&c.* To all to whom theſe Preſents ſhall come, *Greeting:* WHEREAS our Truſty and Well-beloved *Edward Wickſteed*, of our City of *London*, Bookſeller, hath humbly repreſented to us, That he is now Printing a *New* Edition (*with Improvements*) of a Work, Entitled,

The NEW Week's Preparation *for a Worthy Receiving of the* LORD'S SUPPER, *as recommended and appointed by the* Church of England, *&c. In Two Parts.*

AND whereas the ſaid *Edward Wickſteed* has informed us, that the ſaid Work has been perfected with great Labour, Study, and Expence. He has therefore humbly prayed Us to *grant* to him the ſaid *Edward Wickſteed*, Our Royal Privilege, Licence, and AUTHORITY, for the SOLE *Printing*, *Publiſhing*, and *Vending*, the ſaid Work, in as ample Manner and Form as has ever been done in Caſes of the like Nature.

WE being graciouſly inclined to give all due Encouragement to Works that may be *Of Public Uſe and Benefit:* and eſpecially to thoſe of this Kind, which ſo *greatly tend to the Advancement of Religion and the general Good and Benefit of Mankind*, ARE pleaſed to condeſcend to his Requeſt, and DO by theſe Preſents (as far as may be agreeable to the Statute in that Caſe made and provided) give and *grant* to the ſaid *Edward Wickſteed*, his Executors, Adminiſtrators, and Aſſigns, full Power, Licence, Privilege, and ſole AUTHORITY, for the SOLE *Printing*, *Publiſhing*, and *Vending* the ſaid Work, together with all and all Manner of Amendments, Corrections, Alterations, and Additions of or to the ſame, during the Term of Fourteen Years; and our expreſs Will and Pleaſure is, and WE do hereby ſtrictly charge, command, and prohibit all and every Perſon and Perſons whatſoever, within our Dominions, that they, nor any or either of them, preſume in any manner or wiſe to *reprint*, *abridge*, or *extract* the ſame, or any Part or Parts thereof, either in the like, or in any other Form or Forms, Volume, or Volumes whatſoever; OR to *import*, *buy*, *vend*, *utter*, or *diſtribute* any Copies thereof, or of any Part or Parts thereof, that are or ſhall be printed or reprinted, beyond the Seas, without the AUTHORITY, *Conſent*, or *Approbation* of the ſaid *Edward Wickſteed*, his Executors, Adminiſtrators, or Aſſigns, by Writing under his or their Hands and Seals firſt had and obtained, as they and every of them offending herein will incur our Royal Indignation and Diſpleaſure, and ſuch other Pains and Penalties as by the Laws and Statutes of our Realms may be inflicted. WHEREOF the Commiſſioners and other Officers of our *Cuſtoms*, the Maſter, Wardens, and Company of *Stationers* of *London*, and all other Officers, Miniſters, and others, whom it may concern, are to take Notice, that a ſtrict Obedience be given to our Pleaſure herein ſignified.

Given at our Court at St. James's, *&c. By his Majeſty's Command*,

HOLLES NEWCASTLE.

PART I. A NEW EDITION, Reviſed and Corrected, Printed for ALEX. HOGG.

The New Week's Preparation.

The Lord Jeſus, the ſame night in which he was betrayed, took bread: and when he had given thanks, he brake *it*, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come. 1 *Cor.* xi. 23, 24, 25, 26.

In the Morning, when you firſt awake, ſay:

ARiſe, thou that ſleepeſt; ariſe, my dull and drowſy ſoul, and Chriſt will give thee light.

To thee, O Lord, do I lift up my eyes, my hands, my heart, from this *bed*, where my body hath taken its nightly repoſe, towards thy *Heaven*, where my ſoul expects her eternal reſt.

My voice ſhalt thou hear betimes in the morning; in the morning will I direct my prayer unto thee, and will look up.

When you riſe.

*IN the name of Jeſus Chriſt, who was crucified for our ſins, and roſe again for our juſtification, I ariſe from this place of bodily reſt, to fulfil thy will, O my God: ſave me, therefore, by his croſs and paſſion, bleſs, govern, and keep me this day, and for ever. *Amen.*

* From Biſhop Cosin.

I laid me down and ſlept, and roſe up again, for the Lord hath ſuſtained me. *Amen.*

When you are ready, look on your Soul as ſtill undreſſed, *till you have ſaid your Prayers.*

O Bleſſed Lord! who haſt invited and commanded us to pray unto thee, let thy ſpirit help mine infirmities; and do thou ſo diſpoſe my mind, and influence my heart in my preparation for a worthy receiving of thy moſt holy ſacrament, that my prayers and praiſes may be acceptable in thy ſight, through the mediation, and for the ſake of Jeſus Chriſt our Lord and Saviour. *Amen.*

O Almighty Lord God, mortify and kill all vices in me; and ſo ſtrengthen me with thy grace, that by the innocency of my life, and the conſtancy of my faith, I may always glorify thy great and holy name. Grant me the true circumciſion of the ſpirit; that, my heart and all my members being mortified from all worldly and carnal luſts, I may in all things obey thy bleſſed will. Enable me to love my enemies, and to do good to thoſe that hate me, and to pray for them that deſpitefully uſe me, and perſecute me, in obedience to the command, and in imitation of the example of my great Lord and Maſter, Chriſt Jeſus. *Amen.*

Here may be added (if Time will permit) the Morning Prayer, *being the Firſt of the* Occaſional Prayers *at the End of this* First Part.

OUR father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as

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we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil. Amen.

☞ *So far may be uſed every* Morning *before the* Meditation.

The Meditation for *Monday* Morning.

Upon our Saviour's loving Invitation to the Communion of his Body and Blood.

My little children, theſe things write I unto you, that ye ſin not. And if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous. 1 *John* ii. 1.

1. COme now, O my ſoul, and let us retire from the purſuits of this vain deceitful world; and let us well conſider the gracious and condeſcending invitations wherewith our bleſſed Lord and only Saviour has called us, in his holy goſpel, to be partakers of his *Holy Table*. Why then this wavering, or coldneſs, O my ſoul! give ear to the eternal truth, who will remove all thy doubts and fears by the following *invitation*.

COme unto me all ye that labour and are heavy laden and I will refreſh you. The bread that I will give, is my fleſh; which I will give for the life of the world. Take, eat, this is my body, which is given for you; this do in remembrance of me. He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him. The words, which I ſpake unto you, they are ſpirit, and they are life. Matth. xi. 28. John vi. 51. 1 Cor. xi. 24. John vi. 56. 63.

2. Riſe then, my ſoul, and take thy ſwifteſt wings, fly to this great myſtery. There we ſhall

ſee the Prince of peace ſacrifice himſelf to reconcile us with the Father: there we ſhall ſee, O ſtupendous mercy! the Son of God with heavenly food entertaining the ſons of men. Can we, O dear Redeemer! believe the wonders of this myſtery, and not be raviſhed with admiration of thy great goodneſs? can we acknowledge thy perfect veracity, and not believe this wonder of thy love? let us not then refuſe to believe our God, becauſe his mercies tranſcend our capacities. None but infinite wiſdom could ever have invented ſo ſtrange and high, and prodigious a myſtery. None but an inconceivable infinite goodneſs would ever have imparted ſo dear, and tender, and rich a bleſſing.

3. When the impiety of men was at the height, and their treacherous heads plotting to betray thee; then did thy wiſdom mercifully conſult to overcome our malice with thy bounty. Immediately thou contrivedſt an admirable way to invite all the world to a feaſt of wonders: a feaſt! where thy ſacred body ſhould be our food, and thy precious blood our drink. A feaſt! in which are continually wrought new miracles of love for us. Thus, as if it had not been love enough to have given thyſelf on the croſs for us; thou haſt found out a way to give thyſelf to us in the holy ſacrament: to unite us with thyſelf by the moſt intimate union that is poſſible for us to conceive, and which we can better feel than expreſs: to become the life, the ſtrength, the ſupport and comfort of our beings: nay, to become even one with me, and be unto me the very ſoul of my ſoul. O Lord my God! this is ſo inconceivable a bleſſing, this is ſo divine an union, that

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the very angels, with awful admiration, contemplate thy wonderful condeſcenſion in it.

4. Lord, who are we, unworthy ſinners, that thou thus regardeſt our wretched duſt? what is all the world compared to thee, that thus thou ſeemeſt to diſregard thyſelf? it was for our ſakes, and to draw us up to thy love, that thou haſt commanded us to commemorate and repreſent thy paſſion; and preſent the merits of it before thy father, on earth, as thou doſt preſent them to him in heaven. It was for our ſakes, and to help the infirmities of our nature, that thou didſt appoint a commemorative ſacrifice, of that one oblation of thyſelf once offered upon the croſs; and bread and wine ſo offered and bleſſed as ſymbols of thy body and blood. What great bleſſings are theſe, O *Jeſu!* that demand my praiſes!

5. Yet more bleſſed is the heart that deſires thy coming, and longs to ſee thee in thy glorious ſelf. O my adored redeemer! when will that happy day appear, when mine eyes may behold thee without a veil? when will the clouds and ſhadows paſs away, that thy beams may ſhine on me in their full brightneſs? object not againſt me, deareſt Lord, that none can ſee thy face and live. Thoſe fears thy love has changed, and my fixed hope is now to live by ſeeing thee. Say not, O thou mild and gracious majeſty, if I approach thy preſence I muſt die. Rather inſtruct me ſo to die, that I may live for ever in thy preſence.

☞ *Here, if thou deſireſt to know the reaſon why Chriſt ordained this Sacrament, conſult the* New Whole Duty of Man, *Sunday* 6. Section I.

The Prayer on Monday Morning, to implore God's Aſſiſtance in the Courſe of this Week's Preparation for receiving the Holy Sacrament.

I acknowledge my faults, and my ſin is ever before me. *Pſ.* li. 3.

O Moſt glorious and ever-bleſſed God, in whoſe preſence is fulneſs of joy, and at whoſe right-hand there are pleaſures for evermore; vouchſafe, I beſeech thee, to diſcharge my mind of all ſuperfluous cares, and immoderate deſires of the things of this world, and enable me ſo to employ my time *this* week, as may effectually prevent or reſiſt all temptations. Let thy grace, O Lord, ſo powerfully aſſiſt my endeavours, and direct my will, and ſtrengthen my intentions, that I may do ſuch things as are agreeable to thee, and ſuitable to the dignity of a Chriſtian: and that I may fill up all the ſpaces of *this* week with meditations upon the moſt holy ſacrament, with acts of religion, and fervent charity, ſo that when the devil aſſaults me, he may not find me idle, and that my deareſt Lord, at his ſudden coming, may find me improving the talent committed to my care, that I may enter into the joy of my Lord; to which, I beſeech thee bring me, through the merits and interceſſion of thy dear ſon, Jeſus Chriſt, our Lord and Saviour. *Amen.*

Directions.

Now repair to the public ſervice *at the* church; *or if you have not that opportunity, ſpend your leiſure time in a devout peruſal of that* pious *Treatiſe, neceſſary for all* Families, *as well as every private* Chriſtian: *lately publiſhed, By the* KING's Authority, *viz.*

THE

THE New WHOLE DUTY OF MAN, &c.*

And I heartily wiſh that *every Poor* (as well as *Rich*) Family in the Kingdom was furniſhed with one of theſe Books: it is a great Pity they ſhould be any where wanting. Great Charity therefore it would be for rich Landlords and others of eaſy Fortunes, to beſtow this *pious* and *uſeful* Book upon their *poor* and *uninſtructed* Neighbours, Tenants, and Servants, that the Knowledge of God and Religion may be promoted amongſt them; which would make greatly for the Good and Welfare both of *Church* and *State*. For though brain-ſick Opinions and falſe Principles may make Men proud and headſtrong, and troubleſome to their Governors and Superiors; yet ſolid Knowledge and ſincere Godlineſs, will make Men humble and meek, quiet and peaceable, *obedient* to their *Superiors* and *Miniſters*, full of Charity to their Neighbours, and ready to do every good Work.

☞ *Be ſure to retire ſoon this Evening to examine thy Conſcience.*

The Meditation for *Monday* Evening.

Upon the Vanities of the World and the Goodneſs of God, in order to a worthy receiving of the moſt Holy Sacrament.

He that loveth his life ſhall loſe it: and he that hateth his life in this world, ſhall keep it unto life eternal. *John* xii. 25.

1. AWake thou, O my ſoul, from the ſleep of ſin; for, behold, life and death are ſet before thee; chooſe while thy gracious Lord allows thee time and day, leſt the night and darkneſs overtake thy neglect: chooſe, but remember thy eternity is concerned, and deliberate e'er thou makeſt thy choice.

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* *This* New Whole Duty of Man *is printed* (*by Mr.* Hogg) *in* large Octavo, *price* only 6*s. bound, with Copper-Plates, and is ſold with the ſame* allowance *as the Old* Whole Duty of Man, *to thoſe that are diſpoſed to give them away.*

2. Survey all the pleaſures of the world before thee, and aſk if any of them be worth ſuch pains: aſk if the vain forbidden things thou loveſt, deſerve thy affection better than thy maker. Are they more worthy in themſelves, or beneficial to thee, that thou mayeſt juſtly prefer them before thy redeemer? Doſt thou expect to be at reſt, and ſatisfied by enjoying them, or everlaſtingly happy by their procurement? Can they protect thee at the hour of death, or plead thy cauſe at the day of judgment? Oh! no. They only deceive me with a ſmiling look, which I too often have proved by dear experience.

3. It is heaven alone that yields a true content; it is heaven alone that fills us with eternal delight. Say then, my ſoul, take away your flatteries, falſe world, and leave me free for better thoughts. O infinite goodneſs! it is thyſelf alone I chooſe; thou art my only happineſs for ever. I ſee my portion hereafter depends on my choice here; and my choice here, O Lord, depends on thee.

4. O my deareſt Lord, do thou chooſe me, and guide my uninſtructed ſoul to chooſe thee. For, here, we, alas! move ſlowy in the dark, led on by the argument of things not ſeen; but did we clearly ſee what we ſay we believe, we ſhould ſoon change the courſe of our lives.

5. Did we but ſee the damned in their flames, or hear them cry in the midſt of their torments, how ſhould we fear to follow them in their ſins, which we know have plunged them into all thoſe miſeries! how ſhould we ſtrive againſt the next temptation, and caſt about to avoid the danger by working out our ſalvation! or,

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6. Did we but ſee the incomparable glories of the ſaints; or hear the ſweet harmonious hymns which they continually ſing, how ſhould we ſtudy to imitate thoſe holy ways, by which we know they arrived at all their happineſs! how ſhould we ſeek all occaſions of improvement, and make it our buſineſs to work out our ſalvation! did man but ſeriouſly conſider what he ſays he believes, he would never live as he doth. Who can doubt but e'er long he ſhall be turned into duſt? yet which of us lives as if he thought ever to die?

7. Pity, O gracious Lord, the frailties of thy ſervant, and ſuffer not my blindneſs to lead me into ruin. Supply my want of ſight by a lively faith, and ſtrengthen my faith by thy powerful grace: make me remember it is no trifling thing to gain or loſe the kingdom of heaven: make me chooſe wiſely, and purſue my choice, and uſe as well the means, as like the end. O ſet thou right the bias of my heart, that in all my motions I may draw off from the world; that I may ſtill incline towards thee, and reſt at laſt in thy holy preſence. Thou art my Lord, and I will ſerve thee in fear; thou art my God, and I will love thee in hope: *what will it profit me to gain the whole world, and loſe my own ſoul? or what ſhall I give in exchange for my ſoul?*

Now *repair to the* public ſervice *of the* church; *but if you have not that opportunity, then employ your time in reading ſome part of the* new WHOLE DUTY OF MAN, *as directed on* page 19, eſpecially *Sunday* 17. Sections I. *and* VII.

A Prayer before Examination, with a firm Reſolution to forſake the Vanities of this wicked World.

Let a man examine himſelf, and ſo let him eat of that bread and drink of that cup. 1 *Cor.* xi. 28.

O Almighty God, thou ſearcher of hearts, who ſeeſt and knoweſt all my ſins; help me ſo to ſearch every ſecret of my heart, that I may leave no ſin, if poſſible, unrepented of. Give me grace ſo impartially to judge and condemn myſelf, ſo humbly to repent and beg pardon, that I may not be condemned, when I ſhall appear at thy tribunal, in the great and terrible day of the Lord Jeſus.

But alas! after the moſt ſtrict examination we can make, who can number his iniquities? who can tell how oft he offendeth? Cleanſe me therefore, O Lord, I beſeech thee, not only from my preſumptuous and known ſins, but from all my ſecret and unknown tranſgreſſions, for his ſake who died for ſinners, Jeſus Chriſt our Lord. *Amen.*

Directions for Self-Examination.

HAving devoutly prayed for God's aſſiſtance, doubt not but he will vouchſafe it to you. And the better to diſpoſe your heart to the duty of ſelf-examination:

Conſider ſeriouſly with yourſelf; *that it is appointed for all men once to* die, *and* after death *to be called to* judgment. *That God hath appointed a day in which he will judge the world in righteouſneſs by Jeſus Chriſt. At whoſe coming all men ſhall riſe again with their bodies, and ſhall give an account of their own works: and they that have done good, ſhall go into life everlaſting; and they that have done evil, into everlaſting fire: for the books ſhall be opened, and the dead ſhall be judged out of the things written in thoſe books, according to their works.* And then,

Conſider how much, how nearly it concerns you to judge yourſelf before that time, that you be not judged, that is, condemned of the Lord. *But*

But ſo many and various are the ſins of our lives, in thought, word, and deed, and omiſſions againſt God, *our* neighbour, *and* ourſelves, *that this work will, at beſt, be confuſed, except Chriſtians have proper helps to bring their ſeveral ſins diſtinctly to remembrance; ſo that I ſhall in this form lay before you the ſeveral heads of our duty to* God, *our* neighbour, *and* ourſelves, *as the moſt effectual help in this caſe; that upon each particular head, you may examine your paſt life, and try the preſent diſpoſition of your heart.*

Firſt, *when you examine yourſelf, let it be* chiefly *about your* wilful ſins, *and* ſins *of* commiſſion; *and be not over ſcrupulous either to accuſe yourſelf of ſins you never committed, or to reckon up all your infirmities; for that would render your examination endleſs and impracticable: and though there may be ſome ſins that you may doubt whether you have committed; others you may fear you have forgot; yet be not diſcouraged: for when you have acted honeſtly and ſincerely, reſt ſatisfied; but what ſins you cannot recollect and find out, ſo as particularly to confeſs and bewail, you ought to conclude under a general repentance for whatſoever you have done amiſs; and to pray that God would cleanſe you from your ſecret faults. Obſerving wherever you find yourſelf innocent, to glorify God, and beg of him to preſerve and continue you therein.*

Secondly, *If you have not wholly neglected, and yet deſire particularly to increaſe in ſome Chriſtian virtue, lift up your heart to God, for his holy ſpirit to aid and aſſiſt your ſincere endeavours to grow in it; for we are not barely to avoid ſin, but to grow in grace and goodneſs.*

Thirdly, *When you come to any ſin you have committed often, or deliberately, or againſt the checks of conſcience, or againſt frequent admonitions, or laſtly, againſt your own ſpecial vows and reſolutions to the contrary; you muſt take into the account ſuch aggravating circumſtances as increaſe and heighten the guilt of it, to increaſe your ſhame and ſorrow, and to ſhew you how greatly we ſtand in need of God's pardon for what is paſt, and of his aſſiſting grace to preſerve and ſtrengthen us in the ways of his laws, and work of his commands. And*

Fourthly, *Some, where they have found themſelves guilty upon any head, whether of* omitting a duty, *or* committing a ſin, *have* written *down the ſins they have been guilty of, or*

have marked them in the margin of their book, *that they might be able to make a more exact and particular confeſſion of their ſeveral offences before God, and enter their vows and reſolutions the more diſtinctly againſt them: and this may be further uſeful; for, by comparing one time with another, you will better diſcern the amendment of your life, and growth in Chriſtian virtue: but this is only advice; for every one is left to judge of the uſefulneſs and expediency of this method.*

Fifthly, *They that can't quiet their conſciences by this examination, concerning the lawfulneſs or unlawfulneſs of this or that action, or ſhall meet with ſcruples and difficulties of any other kind, let them firſt pray to God to enlighten and eſtabliſh their mind, and then have recourſe to ſome learned and pious miniſter of God's word, always remembering to be honeſt and impartial in this work, between God and their own conſciences; for it is in vain to hope to hide any thought, action, or deſign, from his all-ſeeing eye, who is the great ſearcher and judge of all hearts.*

And here I would for the true penitent's greater ſatisfaction recommend to him the reading of the IVth Section, *of the care of the ſoul in the* NEW WHOLE DUTY OF MAN.

Heads for the Examination of Conſcience, upon thoſe Duties wherein God's Honour, and our own and Neighbour's Good are concerned.

Search and examine your own conſciences, and that not lightly, and after the manner of diſſemblers with God; but ſo that ye may come holy and clean to ſuch an heavenly feaſt, in the marriage garment required by God in holy ſcripture, and be received as worthy partakers of that holy table. *The firſt exhortation in the communion ſervice.*

Come now let us reaſon together, ſaith the Lord: though your ſins be as ſcarlet, they ſhall be as white as ſnow: though they be red like crimſon, they ſhall be as wool. *Iſaiah* i. 18.

I. *Concerning our Duty towards GOD*.*

ENter, now, O my ſoul, into the ſecrets of thy heart, and examine whether thou doſt

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* This duty may be found explained at large in the NEW WHOLE DUTY OF MAN, *Sunday* 1. Section II.

believe and conſider that God, by his *providence*, governs the world and all things in it?

Doſt thou remember, that God beholds the moſt ſecret thoughts and actions of thy heart and life, and will judge thee with ſevere juſtice at the laſt day?

Art thou warned by the ſenſe of God's all-ſeeing providence to take heed to thy ways?

Doſt thou aſcribe the ſucceſs of thy undertakings, chiefly to the good providence of God over thee?

Doſt thou pray daily for the protection of God, and his bleſſing upon thy honeſt endeavours?

Hath the *goodneſs* and *mercy* of God, in creating, preſerving, and redeeming thee, that effect upon thy heart, as to make thee *love* him, and deſire to pleaſe him?

Haſt thou loved God before, and above all things?

Have the many teſtimonies, which thou haſt received of God's mercy and goodneſs, bred in thee a comfortable *hope* in him?

Haſt thou never ſo far preſumed upon his mercy, as to encourage thee to ſin againſt him?

Hath the conſideration of God's *majeſty* and *greatneſs* imprinted awful and reverent thoughts concerning him, and bred in thee modeſt and humble thoughts concerning thyſelf?

Doth the conſideration of the *power* and *juſtice* of God, make thee afraid to provoke him, and afraid of offending him more than man?

Doſt thou ſtedfaſtly rely upon the *truth* and *promiſes* of God, under all diſtreſſes and calamities, ſo as to wait patiently for a deliverance in God's good time, and never to try to deliver thyſelf out of calamity by ſinful means?

Haſt

Haſt thou gone to *witches* or *cunning men* for council; or for the recovery of things loſt: or been too attentive to *dreams*, *fortune-tellers*, or the vain *predictions* of men; or *lots*, ſo as to attempt thereby the knowing before-hand things to come?

Haſt thou reſigned thyſelf, and all thy concerns, to the all-wiſe and good providence of God?

Art thou not immoderately careful and anxious about outward things?

Haſt thou not prophaned the holy and dreadful name of God, by perjury and unlawful oaths, or by cuſtomary ſwearing or curſing in thy common converſation?

Haſt thou not mentioned the name of God, or of his ſon Jeſus Chriſt, irreverently or lightly in thy common converſation?

Doſt thou take care to admoniſh and reprove others for their ſins, ſo far as thou mayeſt with prudence and decency?

Haſt thou faithfully received the ſcriptures, not as the word of man; but as they are in truth, the word of God?

Doſt thou read and obſerve them, in order to make them the rule of life?

Have the promiſes and awakening threatenings therein prevailed with thee, to govern thyſelf according to the holy and admirable precepts therein delivered?

Haſt thou honoured him by a reverent uſage of whatſoever things or perſons belong to him, and are dedicated to his honour and ſervice?

Doſt thou conſider the *Lord's Day*, as ſet apart by God for the care of the ſoul, and the prepa-

ration

ration of ourſelves for the next life, and for his more immediate worſhip, in keeping it holy, to thoſe ends for which it was appointed; by attending the public ſervice of the church; in reading and hearing his holy word; in prayer and meditation, and good diſcourſe on the *Sabbath-Day*?

Doſt thou go to church with a hearty intention to ſerve God, and to be inſtructed in thy duty, or reminded of it; and not only for faſhion's ſake?

Doſt thou afterwards reflect upon what thou haſt heard, and lay it up in thy heart, that thou mayeſt live according to it?

Haſt thou ſo little regarded this holy day, as to ſpend it in travelling, and taking unneceſſary journies thereupon, ſuch as might as well have been performed on any other day?

Haſt thou every day duly prayed to him, and praiſed him for thy mercies received?

Have thy prayers and praiſes been always accompanied with ſuch a ſenſe of God, and ſuch ſeriouſneſs, fervency, and affection, as he requires?

Haſt thou (notwithſtanding the means of grace, and the light of the goſpel) ſuffered thyſelf to live in ignorance of him, and thy duty?

Haſt thou not been ſo fooliſh as to put off thy repentance, thereby rendering thyſelf leſs able to ſet about it?

Haſt thou a reverent regard to the *ſacraments* which God hath appointed in his church?

Art thou mindful of thy part of the covenant made with God in baptiſm?

Haſt thou made it thy care to live ſuitable to thy ſacramental profeſſion, and ſolemn engagements?

Haſt

Haſt thou ſeriouſly conſidered that amazing inſtance of the love of Chriſt, in redeeming thee from the bondage and dominion of ſin, and the tyranny of the devil?

Doſt thou depend upon the merits and ſatisfaction of Chriſt, and doſt thou hope for acceptance with God, only through him, and not for any merit of thy own?

Haſt thou frequented the holy ſacrament of the Lord's ſupper? or haſt thou not ſtaid away through cauſeleſs prejudice, or feigned excuſes, being unwilling to part with thy ſins? Or,

Haſt thou at any time received the bleſſed ſacrament without repentance, and a ſtedfaſt purpoſe to lead a new life; without a firm and lively faith; a hearty and thankful remembrance of the love of Chriſt, in giving himſelf to be a ſacrifice for our ſins; and without a ſincere and univerſal love and good-will to all mankind?

II. *Concerning our Duty towards our Neighbour* *.

TURN now, O my ſoul, and ſeriouſly conſider whether thou haſt diſcharged thy duty to thy neighbour? and firſt reflect, that, in the ſenſe of the Goſpel, not only the perſon who dwells near thee, but every man is thy neighbour.

Doſt thou conſider thy neighbours as thy brethren and fellow-members of the body of Chriſt?

Haſt thou had that univerſal love and charity for all men, as to deſire all good to them, without ſo much as wiſhing evil or harm to any one?

Haſt thou, in conformity to this rule, endeavoured in thy place and ſtation to prevent evil

* This Duty may be found explained at large in the New WHOLE DUTY OF MAN, *Sunday* 8. Section I, *&c.*

and

and damage to the ſouls, and bodies, and eſtates of others?

Haſt thou never been the means of hurting the *ſoul* of thy neighbour, in drawing him to ſin by thy authority, or allurements, or example?

Haſt thou diſcouraged or deterred any one from the ſerious practice of religion and piety?

Haſt thou ſought and endeavoured to bring thoſe to repentance, whom thou haſt any ways led into ſin?

Doſt thou endeavour to reſtrain thy neighbour from running into ſin, by ſeaſonable cautions, and friendly admonitions?

Haſt thou delighted to grieve any one?

Haſt thou never injured the body of thy neighbour, by murdering, maiming, or hurting it, or been the means and occaſion of doing any of theſe?

Haſt thou never been guilty of fighting or attempting duels?

Haſt thou not enticed or corrupted thy neighbour's *wife*, or his *daughter*, or any others belonging to him, and under his care?

Haſt thou injured thy neighbour, in his goods or eſtate, by damaging him; by defrauding or over-reaching him in bargains, or contracts; or in his good name, by ſlandering, backbiting, or inſult?

Haſt thou always performed thy words and contracts, without ſhuffling, treachery, or deceit?

Haſt thou envied the good and proſperity of thy neighbour?

Reflect if thou haſt not publiſhed thy neighbour's faults, when neither the glory of God, nor the good of others, made ſuch a publication neceſſary?

Doſt

Doſt thou not delight in laying open the failings of thy neighbour?

Haſt thou borne falſe witneſs againſt any man in a court of juſtice, or reproached, or reviled, and railed againſt thy neighbour, in thy ordinary converſation? or ſecretly ſlandered him by whiſpering and backbiting?

Doſt thou encourage backbiters, by liſtning to them, or giving too eaſy credit to their ſlander?

Haſt thou not oppreſſed thy neighbour by thy power and authority, or by extortion, and griping uſury?

Doſt thou make a conſcience of ſpeaking according to truth?

Haſt thou endeavoured to aſſiſt thy neighbour in any diſtreſſes, to comfort him in his troubles; or when aſperſed wrongfully, to vindicate his reputation?

Haſt thou, in the management of thy eſtate or calling, run into debt without hopes or deſign of payment?

Haſt thou openly by force, or ſecretly by theft, taken away the goods of thy neighbour, or betrayed him in any matter committed to thy truſt and management?

Art thou ready to make reſtitution according to thy power, for the wrong and injuſtice thou haſt at any time done thy neighbour?

Haſt thou not ſcoffed at or villified thy neighbour, for deformity of body or weakneſs of mind?

Haſt thou had a more ſpecial love to all true and ſincere Chriſtians, meekly borne with their infirmities, and heartily deſired and ſought their welfare?

Haſt thou relieved the wants and neceſſities of thy neighbour according to thy ability, as one that is affected with them, and as being thyſelf alſo in the body, and liable to the ſame wants, diſtreſſes, and troubles with others?

Doſt thou approve thyſelf careful of thoſe of thy family, thy friends and relations, or any others that are committed to thy care, to counſel, to comfort, to reprove, as occaſion is given, and need requires?

Haſt thou been mild and gentle in thy carriage towards thy *inferiors*; courteous, affable, and obliging towards thy *equals*; and doſt thou pay due honour and reverence to thy *ſuperiors* in church and ſtate, for conſcience-ſake, as having their authority from God?

Doſt thou ſhew due thankfulneſs and gratitude to all thy *benefactors?*

Art thou ready, after the example of our bleſſed Saviour, to forgive, and to do good to, and to pray for thy enemies, and doſt thou not ſeek or deſire opportunities of revenge?

Doſt thou enforce upon thy mind, as oft as thou meeteſt with any provocation to revenge or reſentment, as much as poſſible *to live peaceably with all Men?*

III. *Concerning our Duty towards Ourſelves**.

HAſt thou lived without the thought and conſideration, that thou waſt created by God to be eternally happy or miſerable after this life; notwithſtanding thy intereſt and duty, and the

* This duty may be found explained at large in the New Whole Duty of Man, *Sunday* 13. Section I, *&c.*

expreſs

expreſs command of God, to call and oblige thee to be much and frequent in the exerciſe thereof?

Haſt thou duly conſidered the terms and conditions, upon which God hath promiſed to make thee everlaſtingly happy?

Haſt thou not waſted thy time in idleneſs or any unprofitable vanity?

Haſt thou laid to heart the ſhortneſs and uncertainty of this preſent life, and daily improved it to the beſt advantage?

Doſt thou remember, that after this life we muſt give an account of all our actions?

Haſt thou exerciſed a daily care and watchfulneſs over thy deceitful heart, reſiſting its importunities and luſts?

Haſt thou contented thyſelf with only the form and outſide of religion and godlineſs, neglecting the life and power thereof?

Haſt thou diligently and earneſtly implored the aid and aſſiſtance of the holy ſpirit of God, to renew and ſanctify thee?

Doſt thou ſtudy to attain a true *humility*, and to become ſenſible of thy own follies and frailties?

Doſt thou reſiſt the firſt riſings of pride, and an immoderate opinion of thy own underſtanding, and ſtudy to improve it to God's glory and the good of mankind?

Doſt thou endeavour after a *meek* and *quiet* ſpirit?

Haſt thou not behaved with pride and haughtineſs in converſation and carriage?

Haſt thou not been angry without cauſe, or above juſt cauſe?

Haſt thou not been pettiſh and froward in little things, and upon mere miſtakes, and involuntary

tary errors of others, for want of reviewing things in their juſt nature, weight, and meaſure?

Art thou *contented* with the condition which God hath allotted thee in this world?

Haſt thou not been immoderately concerned and anxious about preſent things?

Haſt thou not been too covetous of the world, its riches, honours, and pleaſures?

Haſt thou not ſought to gain, or to keep them by ſinful means?

Doſt thou not envy others, becauſe their condition is more plentiful and proſperous than thy own?

Haſt thou been diligent in doing thy own buſineſs, and to provide thoſe things that are needful and expedient for thyſelf and family, and ſuch as depend upon thee?

Haſt thou endeavoured to make thyſelf uſeful in the world, and charitable to thy fellow-creatures?

Haſt thou reſtrained thy appetites? haſt thou not committed exceſs in eating and drinking, in ſleep, or recreations?

Doſt thou ſpend more time in *ſleeping* and *recreations*, than is a neceſſary and convenient refreſhment?

Doſt thou chooſe and deſire ſuch *recreations* only as are honeſt and innocent?

Doſt thou faſt and pray for the ſubduing and mortifying of thy luſts?

Haſt thou never been guilty of adultery, fornication, or any other actual pollution and uncleanneſs, and been careful to avoid all ſuch objects and diſcourſes, as are apt to excite filthy deſires in thy heart?

Haſt

Haſt thou not had an impure heart, or unclean affections, or offended by any unchaſte thoughts, words, or actions?

Doſt thou uſe moderation in thy *apparel*, ſuitable to thy condition and abilities?

Directions.

N. B. Thus far, *all perſons of what age, ſex, or condition ſoever, are concerned to examine themſelves diſtinctly in relation to the ſins they have committed againſt* GOD, *their* Neighbour, *and* Themſelves. *But upon the* following heads, *inquiry is only to be made as they ſhall agree with every one's particular circumſtances and relations in life.*

The Duty of a Child to the Parent *.

HAST thou reverenced and honoured thy parents, obeyed their lawful commands, and attended to their wiſe counſels and inſtructions, and that for conſcience-ſake?

Doſt thou ſhew all love and gratitude to them for thy being and education?

Doſt thou heartily wiſh and pray for their life and proſperity?

Haſt thou, according to thy ability, made a comfortable proviſion for them, if reduced to want?

Doſt thou dutifully conceal and excuſe their failings and infirmities?

Haſt thou been diſobedient to them; diſhoured them in thy mind, or carried thyſelf rudely and irreverently in thy behaviour towards them?

Haſt thou mocked, or ſpoken evil of them?

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* This duty may be found explained at large in the New Whole Duty of Man, *Sunday* 8. Sections V. and VI.

Haſt

Haſt thou not been ſtubborn and obſtinate towards them, and endeavoured to caſt off thy ſubjection to them?

Doſt thou not ſecretly wiſh the death of thy parents, out of impatience to be delivered from their government, or poſſeſſed of their eſtate?

Didſt thou diſpoſe of thyſelf in marriage, without their advice or conſent?

*The Duty of a Parent to the Child**.

ART thou diligent in thy calling, to enable thyſelf to nouriſh and ſuſtain thy children?

Haſt thou diligently preferred the eternal intereſt of thy children before their temporal?

Haſt thou taught them, as they were capable of learning, to know, fear, love, and worſhip God with a perfect heart, and a willing mind?

Haſt thou taught them how to govern their paſſions, and to moderate their affections to worldly things; and encouraged them, by thy own example, to follow that which is good?

Doſt thou watch over their behaviour, and ſee that they practiſe what they have been taught?

Haſt thou not been too fond and indulgent to them; ſuffering them to go on in their follies and ſins, without ſuch correction and reproof, as in duty thou waſt bound to give them?

Art thou any ways acceſſary to the ſins of thy children, by any ill example ſet them? or by giving them ſuch an education, as would naturally lead them into pride and vanity?

Haſt thou done thy part to provide what was neceſſary and convenient for their living, and

* This duty may be found explained at large in the *New* Whole Duty of Man, *Sunday* 8. Sections VII. and VIII.

comfortable ſubſiſtence and being in the world?

Doſt thou bleſs them, and commend them to the favour and guidance of God?

The Duty of Brethren and Siſters *.

HAST thou had a tender affection, and a compaſſionate concern for thy brethren and ſiſters, endeavouring to promote their good, both ſpiritual and temporal?

Doſt thou always ſtrive to keep up brotherly love and unity in the family?

Doſt thou not ſecretly wiſh their death or diſgrace, to make thy own fortune the more plentiful?

Haſt thou commended them to God in thy prayers? Or,

Haſt thou been unconcerned for their welfare, and deſtitute of natural affection towards them?

The Duty of a Wife to her Huſband †.

HAST thou refuſed to comply with thoſe commands, in which God requires thee to obey and ſerve, to love and honour thy huſband?

Art thou loving to him, and deſirous to render his life as eaſy and comfortable as thou canſt?

Haſt thou provoked him, or publiſhed his faults?

Haſt thou ſpoken ill of him?

Haſt thou borne with his infirmities?

Haſt thou given him cauſe of jealouſy, or been unfaithful to his bed?

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* This duty may be found explained at large in the New Whole Duty of Man, *Sunday* 9. Section I.

† This duty may be found explained at large in the New Whole Duty of Man, *Sunday* 9. Section II. *&c.*

Haſt

Haſt thou been frugal in the management of thy expences, with reſpect to the circumſtances and condition of thy huſband?

Haſt thou ſquandered away thy huſband's ſubſtance?

Haſt thou kept thyſelf within thoſe bounds, which both reaſon, religion, and the condition of thy huſband require? Or,

Haſt thou been indifferent and careleſs in thy carriage towards him, not forecaſting to do what thou didſt or mighteſt know would oblige and pleaſe him?

Haſt thou been unconcerned in his joys and ſorrows?

Haſt thou neglected to recommend him to the grace and protection of God in thy prayers?

The Duty of a Huſband to his Wife *.

HAST thou been faithful to the ſolemn contract and engagement made in the preſence of God, at the entering upon the ſtate of matrimony?

Doſt thou love thy wife, and ſhew it in a kind, tender, and gentle behaviour towards her?

Art thou faithful to her bed?

Haſt thou neglected to defend and protect thy wife, to maintain and provide for her?

Haſt thou been peremptory, rigorous, and magiſterial in thy commands?

Haſt thou omitted to pray for her, and to ſhare with her in all her reaſonable joys and ſorrows?

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* This duty may be found explained at large in the New Whole Duty of Man, *Sunday* 9. Sections IV. and V.

The Duty of a Servant to his Maſter or Miſtreſs.*

HAST thou been faithful and induſtrious in ſerving thy maſter or miſtreſs?

Doſt thou obey them in all lawful commands cheerfully, and in obedience to God, whoſe providence hath ſet them over thee?

Haſt thou purloined, or ſtole, or any way defrauded them of their goods, or been careleſs and waſteful of them?

Doſt thou not take the advantage of their abſence, to be idle, or unjuſt to them?

Haſt thou any ways injured them in their reputation?

Haſt thou as much as in thee lay, lived quietly and peaceably with thy fellow-ſervants?

Haſt thou not been ſpiteful and malicious againſt them?

Haſt thou exerciſed that tenderneſs to the children in the family, that was juſtly and reaſonably expected from thee?

Haſt thou prayed for thy maſter and miſtreſs, and the reſt of the family, in thy private prayers?

The Duty of a Maſter or Miſtreſs to a Servant†.

HAST thou treated thy ſervants as a Chriſtian, and like one who believes that he has a maſter in heaven, to whom he muſt render an account?

Haſt thou performed the condition thou waſt obliged to, when thou tookeſt them into thy ſervice?

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* This duty may be found explained at large in the New Whole Duty of Man, *Sunday* 9. Section VIII.

† This duty may be found explained at large in the New Whole Duty of Man, *Sunday* 9. Section IX.

Haſt

Haſt thou taken care of their bodies, by providing what food was fitting for them?

Art thou reaſonable and moderate in the commands which thou layeſt upon them?

Doſt thou admoniſh and correct them with calmneſs and gravity, when they tranſgreſs their duty?

Has not thy ſeverity put them upon cheating and lying? for that will make thee a partaker with them in their ſin.

Haſt thou been remiſs in ſuffering them to neglect their duty to God?

Haſt thou afforded them time and opportunities for the ſervice of God in public and private?

Doſt thou ſet them an example of ſobriety and godlineſs in thy own life and converſation? and doſt thou encourage their living ſoberly and religiouſly, by proper marks of thy kindneſs and favour?

Haſt thou been conſtant in thy daily devotions with thy family?

The Duty of a Magiſtrate.*

HAST thou made it thy endeavour to be a terror to evil-doers, and a praiſe to them that do well?

Haſt thou not been more intent upon thy own private intereſt, than in advancing the common good?

Haſt thou endeavoured to inform thyſelf of thy duty, in order to the doing of it, when thou haſt

* This duty may be found further explained in the Whole Duty of Man, *Sunday* 8. Section III.

been called to the office of conſtable, church-warden, or any other public office?

☞ To theſe duties in general, we might add the particular duties of the *people* to their *prince*, and the *laity* to their *miniſters*; but to prevent tediouſneſs, which often cools devotion, I ſhall refer thoſe that deſire Information upon theſe heads, to the New Whole Duty of Man, *Sunday* 8. Sections I. II. and IV.

Directions.

When you have once thoroughly examined yourſelf, and made a particular confeſſion of the ſins of your whole life, and begged pardon; there is not the ſame abſolute neceſſity of ſuch a laborious examination, at your next communication; eſpecially if you examine yourſelf carefully every night, and daily repent of the evil of the day paſt, and are not conſcious to yourſelf of any great and notorious ſins, ſince your laſt confeſſion: for if you are not, the examination, and confeſſion, only of what paſt ſince your laſt communicating, together with a general confeſſion of your former ſins, and a ſolemn renewing of your former acts of repentance, may ſerve the turn. But if your conſcience accuſes you of any culpable neglect in your laſt examination, or of any great relapſes, or of any wilful violations of your laſt vows and reſolutions; in theſe, and the like caſes, it is the ſureſt way to begin all your repentance again.

I am ſenſible it is not eaſy to enumerate all the inſtances of duty reducible to theſe three heads, concerning GOD, one's neighbour, *and* one's ſelf; *nor to ſet down the ſeveral branches and violations of them: but the method here propoſed, will, I am perſuaded (if carefully attended to) aſſiſt any one in getting a competent knowledge of his own ſtate and condition. And as the foregoing examination of our lives, is in order to the confeſſion of our ſins, and that ſuch a diſtinct ſight and conſideration of them may breed in us humble and contrite hearts; ſo when we are come to a ſufficient knowledge of our ſins, by the foregoing method of examination, our next ſtep is to* repent *of them; and the firſt part of our repentance is to make an humble confeſſion of our vileneſs and unworthineſs in committing them.*

A Profeſſion of godly Sorrow for our Sins, and a Reſolution of new Obedience towards God, to be made on Monday Evening.

I will ariſe and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon. *Luke* xv. 18, 19.

O Lord! I call my ways to remembrance with a troubled heart; my evil doings are before mine eyes; they are a burthen upon my ſpirits, a ſore burthen too heavy for me to bear. But now, O my God, with a heart truly ſorrowful and penitent, I turn from my evil ways, reſolving by thy grace to become a new creature; from this day forward I am fully determined to betake myſelf to a religious courſe of life; O let not iniquity be my ruin.

O Lord, I am not worthy ſo much as to lift up mine eyes unto thee; but whether ſhould a wretch in guilt and miſery look, but unto thee, the fountain of all mercy? whether, but to a God, whoſe mercy is greater than my wickedneſs? to a God, whoſe property it is to be kind to his enemies; and whoſe patience to bear with my ſins, is as great as his power to puniſh them; and who had much rather be reconciled to me, than take vengeance upon me? whither indeed, but to thee, O God of all grace and comfort! who ſheweſt mercy to the unworthy, and inviteſt me with all the tenderneſs and bowels of a compaſſionate father to turn from my evil ways, that my ſoul may live, and be for ever happy in thy eternal kingdom.

Therefore, encouraged by thy goodneſs, O Lord, I addreſs myſelf unto thee, who am rea-

dy to ſink under the heavy load of guilt and miſery: and yet I make no plea, but for thy mercy; nor have any pretence to claim it (for, alas! I muſt with ſhame acknowledge, I have very much abuſed it) but through thy inexpreſſible love. I know I have a moſt merciful Saviour, who died to purchaſe ſalvation for me; and who now powerfully intercedes with thee for the pardon of true penitents. O! for the ſake of his bleſſed name, receive me graciouſly to thy mercy, and be not angry with me for ever!

Forgive me, O merciful Father, for I am heartily ſorry for all the evils which I have done: I have ſinned, O Lord God, I have ſinned *againſt thee*,—by [*Here recollect and confeſs thoſe ſins you have committed againſt* GOD, *with their aggravations that accompany them, as ſet down* in the *preceding* heads for *the examination of conſcience* contained betwixt *Pages* 24 *and* 28, both *incluſive*. For *Inſtance*, Lord, I have committed this ſin, or theſe ſins frequently, againſt checks of conſcience, &c. *and then add*] Father I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon; O pity, and cleanſe, and forgive, and ſave me, for thy mercies ſake. I have ſinned, O Lord God, I have ſinned *againſt thee*, and *againſt my neighbour* by—[*Here confeſs thoſe ſins you have committed againſt your* NEIGHBOUR, *with their aggravations*, &c. *as* contained betwixt *pages* 28 *and* 31, *and* betwixt 34 *and* 40, *and then add*] Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon: O pity, and cleanſe, and forgive, and ſave me for thy mercies ſake. I have ſinned *againſt thee*, and *againſt my own ſelf* by—[*Here confeſs thoſe ſins you have committed againſt* YOURSELF, *with their aggravations*, &c. *as* contained betwixt *pages* 31 *and* 34, *and then add*] Father, I have ſinned againſt heaven, and

and in thy ſight, and am no more worthy to be called thy ſon: O pity, and cleanſe, and forgive, and ſave me, for thy mercies ſake. Forgive all my ſins, for I am fully reſolved by thy grace to love and ſerve thee: forgive me, O moſt gracious God, for I forgive all that have offended me, and do entreat thee to forgive them likewiſe. O Lord God, my wickedneſs is great, and my iniquities are infinite; they are more in number than the hairs of my head; and my heart would fail me, but that I well know thy mercies are more numberleſs than my ſins. O do not exact puniſhment of me for my ſins; but extend thy mercy and pardon to my ſoul, for my dear Redeemer's ſake, Jeſus Chriſt our Lord. *Amen.*

Then ſay,

Turn thee, O Lord, and deliver my ſoul: O ſave me for thy mercies ſake. *Pſalm* vi. 4.

HEar me, O gracious God and father, and breathe into my heart that ſpirit which renews us after thine own image, in righteouſneſs and true holineſs.

Bleſſed Jeſus, who ſeekeſt out ſinners to make them good, do not reject me now, when I ſeek to thee to make me better. I am poor and naked, Oh! clothe me with thy righteouſneſs. My good thoughts are changeable and inconſtant; but Oh! do thou eſtabliſh and fix them by thy grace: ſet up thy kingdom, O Jeſu, in my heart; for to become thy faithful ſervant is more to me than to have the empire of this world. Keep me ſtedfaſt in ſerving thee, till thou takeſt me finally to thyſelf.

A Prayer of Reſignation to the Will of GOD.

Thy will be done on earth, as *it is* in heaven. *Matt.* vi. 10.

O Lord Jeſu, I give thee my body, my ſoul, my ſubſtance, my friends, my liberty, and my life; diſpoſe of me, and of all that is mine, as it ſeemeth beſt to thee, to the glory of thy holy name. Lord, I am not now mine, but thine; therefore claim me as thy devoted right; keep me as thy charge, and love me as thy child; fight for me when I am aſſaulted; heal me when I am wounded; and revive me when I am fainting. *Amen.*

O Saviour of the world ſave me; who by thy croſs and paſſion haſt redeemed me, help me and ſave me, I beſeech thee, O my God.

Give me, O Lord, ſpiritual wiſdom, that I may diſcern what is pleaſing to thee, and follow what belongs unto my peace; and let the knowledge and peace of God, and of Jeſus Chriſt our Lord, be my guide and my portion all the days of my life. *Amen.*

To the king eternal, immortal, inviſible, and only wiſe God, who is the ever bleſſed and adorable Trinity, be all honour and glory, thankſgiving and praiſe, now and for evermore. *Amen.*

A Prayer to conclude our Devotions upon this Day, and every Day in the Week.

Verily, verily, I ſay unto you, whatſoever ye ſhall aſk the father in my name, he will give it *you*. *John* xvi. 23.

ALmighty God, who haſt promiſed to hear the petitions of them that aſk in thy ſon's Name; I beſeech thee mercifully to incline thine ears unto me, who have now made my prayers and ſupplications

ſupplications unto thee! and grant that thoſe things which I have faithfully aſked, according to thy will, may be effectually obtained, to the relief of my neceſſities, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. *Amen.*

The Bleſſing.

THE peace of God, which paſſeth all underſtanding, keep my heart and mind in the knowledge and love of God, and of his ſon Jeſus Chriſt our Lord; and the bleſſing of God Almighty, the father, the ſon, and the holy ghoſt, be with me, now, and at the hour of my death. *Amen.*

On Monday Night (and the Reſt of the Week) at going to Bed, ſay,

I Will lay me down in peace and take my reſt, for it is thou, O Lord, only that makeſt me to dwell in ſafety.

Into thy hands I commend my ſpirit, for thou haſt redeemed me, O Lord, thou God of truth.

Have mercy upon me, O Lord, now, and at the hour of death. *Amen, Amen, Amen.*

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*The Meditation for *Tueſday* Morning.

Upon God's Mercy and Chriſt's Incarnation, to prepare us for a worthy receiving of the Holy Sacrament.

For God ſo loved the world, that he gave his only begotten ſon, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. *John* iii. 16.

1. DRaw near all ye that fear our Lord; and I will tell you what he has done for my ſoul; hear, and I will tell you what he hath done

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* *Here you may obſerve the* directions *given on* page 14.

for yours, and the wonders of his bounty towards all the world. When we lay aſleep in the ſhades of nothing, his almighty hand awakened us into being: not to that of ſtones, or plants, or beaſts, over which he has made us abſolute lords; but to a body wonderfully made, and an immortal ſoul, little inferior to his glorious angels; he printed on our ſouls his own ſimilitude, and promiſed to our obedience a ſhare in his own felicity; he endued us with appetites to live well and happy, and furniſhed us with means to ſatisfy thoſe appetites; creating a whole world to ſerve us here, and providing a heaven to glorify us hereafter.

2. Theſe are the favours of God's infinite goodneſs: but what return have we made to him! bluſh, O my ſoul, for ſhame, at ſo ſtrange a weakneſs, and weep for grief at ſo extreme an ingratitude. We childiſhly preferred a trivial apple before the law of our God, and the ſafety of our ſouls: we fondly embraced a little needleſs ſatisfaction, before the pleaſures of paradiſe, and the eternity of heaven.

3. Behold the unhappy ſource of all our miſeries, which ſtill increaſed its ſtreams as they went further on, till they exacted at laſt a deluge of juſtice, to drown their deluge of iniquity; and here, alas! had been an end of man, a ſad and fatal end of the whole world, had not our wiſe Creator foreſeen the danger, and in mercy prevented the extremity of the ruin, reſerving for himſelf a few choice plants to repleniſh the earth with more hopeful fruit: yet they grew quickly wild, and brought forth ſour grapes, and their children's teeth were ſet on edge; quickly they aſpired to an intolerable pride of fortifying their wickedneſs

wickedneſs againſt the power of heaven, by building the *Tower* of *Babel*.

4. This rebellion provoked juſtice to a ſecond deluge, and to bring again a cloud over the earth; but mercy diſcovered a bow in the cloud, and our faithful God remembered his promiſe, allaying their puniſhment with a milder ſentence, and only ſcattered them from the place of their conſpiracy; which yet his providence turned into a bleſſing, by making it an occaſion of peopling the world. Still their rebellious nature diſobeyed again, and neither feared his judgments, nor valued his mercies; but with a graceleſs emulation propagated ſin, as far as his goodneſs propagated mankind. Then he ſelected a private family, and increaſed and governed them with a particular tenderneſs, giving them a law by the hands of angels, and engaged their obedience by a thouſand favours; but they likewiſe neglected their God and heaven, and fell in love with the ways of death.

5. When thou hadſt thus, O merciful Lord, uſed many remedies, and our diſeaſe was beyond their power to cure; when the light of nature proved too weak a guide, and the general flood too mild a correction; when the miracles of *Moſes* could not ſoften their hearts, nor the law of angels bring any to perfection; when the whole was reduced to this deſperate ſtate, and no imaginable hope left to recover us; behold! thy eternal wiſdom finds an amazing expedient, the laſt and the higheſt inſtance of almighty love; he reſolves to clothe himſelf with our fleſh and come down amongſt us, and die to redeem us, and has left us the bleſſed ſacrament of his body and

blood for a perpetual remembrance of the ſame.

6. Wonder, O my ſoul, at the mercies of the Lord! how infinitely do they tranſcend even our utmoſt wiſhes? wonder at the admirable providence of his counſels, that are exactly fitted to their great deſign! had our Saviour been leſs than God, we could never have believed the ſublime myſteries of his heavenly doctrine: had he been other than man, we muſt needs have wanted the powerful motive of his holy example. Had he been only God, he could never have ſuffered the leaſt of thoſe afflictions, he ſo glorioufly overcame: had he been merely man, he could never have overcome thoſe infinite afflictions he ſo patiently endured. In thee, O bleſſed Saviour, the two natures of God and man were ſo myſteriouſly united, without either change or confuſion, that they made in thee but one perſon, one mediator, one Lord.

The Prayer on Tueſday Morning, for God's Mercy and Grace in our Preparation for the Sacrament.

O hide not thou thy face from me; nor caſt thy ſervant away in diſpleaſure. Thou haſt been my ſuccour; leave me not, neither forſake me, O God of my ſalvation. *Pſalm* xxvii. 10, 11.

O Moſt glorious, moſt great, and eternal God! thou art the ſovereign Lord of heaven and earth, the father of our Lord Jeſus Chriſt, in whom I live, and move, and have my being, and from whom I derive all the comforts and conveniences of this life, and all my hopes and expectations of a better. O Lord! I acknowledge that I am not worthy to come into thy preſence, nor to lift up mine eyes towards the throne of thy

thy mercy-seat. My sins and transgressions are many, and divers of them have been often repeated; the corruption of my heart, and the sinfulness of my thoughts are perfectly known to thee; and the punishment I deserve is greater than I am able to bear. O give me not over to mine oppressors, but save and deliver me for thy mercy's sake, through Jesus Christ our Lord. *Amen.*

O Lord! if thou shouldest deal with me as I have deserved, how justly mayst thou deprive me of all those means of grace, and opportunities of working out my salvation, which thou hast hitherto vouchsafed unto me: but O merciful father! thou hast declared thyself to be a God merciful and gracious, forgiving iniquity, transgression, and sin. My only hope, therefore, is in thy tender mercies which have been ever of old; and in that pity and compassion which thou hast shewn to mankind, in the redemption of the world, by the death of thy dear son Jesus Christ, my Lord and Saviour.

For thy name's sake then, O Lord, and for thy beloved son's sake, pardon, I most humbly beseech thee, all my past sins, and let not iniquity be my ruin. Forgive the deadness of my devotion; the coldness of my affections; the wanderings of my prayers; and whatever else thou hast seen amiss in me. O pity my weaknesses, and forgive my infirmities, and lay not to my charge the imperfections of my religious duties. But,

Enable me, by the assistance of thy good spirit, to amend whatever has been amiss, and to endeavour more and more after the attainment of all those graces and good dispositions, which on

this

this ſolemn occaſion are neceſſary to render our prayers and praiſes acceptable in thy ſight. O let me never fall into a careleſs and unconcerned ſtate of mind, into a coldneſs and indifferency towards the duties of religion; but animate and enliven my ſluggiſh heart, and cleanſe it from all its defilements.

Grant me ſuch a conviction of my own weakneſs and inſufficiency, as may procure thy gracious aid and aſſiſtance; ſuch longing deſires of being made conformable to thy holy will and pleaſure, as may transform me into thy divine image, and fix me to continue thy faithful ſervant all the remaining days of my life; ſo that I may finally inherit thy heavenly kingdom with him that has commanded me to call thee father, and has taught me when I pray to ſay, *Our father which art in heaven*, &c.

Here obſerve the directions *given on* page 18, *and more particularly endeavour to improve your ſoul by reading a leſſon out of the* New WHOLE DUTY OF MAN, *Sunday* 3. Sections VII. and VIII.

The Meditation for *Tueſday* Evening.

On the Nature and Neceſſity of our Preparation before the receiving the Holy Sacrament.

He that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body. 1 *Cor.* xi. 29.

1. CONſider, now, O my ſoul, what that great myſtery is to which thou art invited in the *holy ſacrament*: let us conſider the *nature* and *end* of this *ſacred inſtitution*; what is meant by this *holy*

holy action; to what purpoſe it was ordained; what benefits and advantages may be expected from it. This neceſſary knowledge once attained, and which may be compaſſed without great difficulty, will be a ſtanding qualification in all our future communions, and create ſuch godly diſpoſitions of mind that I may no longer be afraid to approach the *Lord's table*. And to this end,

2. Let us call to mind our *baptiſmal vow*, wherein we have promiſed to lead a godly and Chriſtian life, which can never be fulfilled ſo long as we live in a conſtant neglect of this *holy ſacrament*; nor is it poſſible to be a meet partaker of that holy myſtery, except there be a due preparation, by confeſſing our ſins with an humble, penitent, and obedient heart, and a readineſs to forgive thoſe that have offended us, and aſking with faith: without theſe, O my ſoul, I dare not go to that *holy table*, and my prayers and praiſes will find no acceptance at the throne of grace. But if I endeavour to live as becomes a Chriſtian; if I really believe the *Chriſtian religion*, and ſincerely govern my life by the doctrines and precepts of the goſpel, there is nothing ſhould deter me from partaking of this holy ordinance; nay, I am bound to receive it at any time when there is an opportunity.

3. Thus, though it be my duty to communicate at the *Lord's table*, it is very adviſeable that my lamp ſhould be trimmed, that I ſhould examine the ſtate of my mind, renew my repentance, exerciſe my charity, enlarge my devotions, and ſpiritualize my affections; I am therefore reſolved to retire from all unneceſſary buſineſs and pleaſures; that by prayer and alms-deeds, thou, my ſoul,

ſoul, mayeſt be raiſed to reliſh ſpiritual enjoyments; and that I may no longer be deprived of that glorious expectation of the ſaints, whither I can never expect to be exalted, if I live in the conſtant habitual practice of any known ſin, without repentance; for ſuch an impious approach to the *holy table* is a mocking of God, and a great contempt of his authority.

4. Say then, *I will waſh my hands in innocency, ſo will I compaſs thine altar, O Lord.* Pſalm xxvi. 6. For I believe that according to a man's preparation, ſo will be his profit. *Impenitence* makes our prayers an abomination to the Lord; for to profeſs one's ſelf ſorry for one's ſins, and reſolved to forſake them, when there is no ſenſe of the one, nor firm reſolution to do the other, is the greateſt affront imaginable to our Maker, by ſuppoſing either that he doth not know our hearts, or that he will be pleaſed, when we draw near to him with our lips, though our hearts are far from him: but yet this is our encouragement, that if the Lord ſees a man ſet himſelf ſeriouſly to a preparation, he will bear with many failings, and ſo *heal his people that they may keep the feaſt with gladneſs*; a feaſt wherein thou, O Father, haſt commanded us to commemorate that greateſt inſtance of thy love to us, our redemption by the death of Jeſus Chriſt, thy Son, our Lord.

Here obſerve the directions *given on* page 18, *and more particularly endeavour to improve your ſoul by reading a leſſon out of the* Rem WHOLE DUTY OF MAN, *Sunday* 6.

The

The Prayer on Tueſday Evening, for a worthy receiving of the moſt Holy Sacrament.

What reward ſhall I give unto the Lord for all the benefits that he hath done unto me? I will receive the cup of ſalvation, and call upon the name of the Lord. *Pſalm* cxvi. 11, 12.

BLeſſed be thou, O my Lord, for ever bleſſed, for this inſtance of thy love to fallen mankind, in ſending thine only begotten ſon for our redemption, who are not worthy of the great and many mercies which thou haſt ſhewed unto us—Grant, O Lord, that this thy inexpreſſible love may not be loſt upon me: but, that, being ſenſible of my ſad condition by nature, and my worſe condition by my own wilful ſins, I may be thoroughly convinced of the neceſſity and bleſſing of a redeemer, and that I may, with an heart full of gratitude, join with thy faithful church in giving our devouteſt thanks to thee, and in keeping up the remembrance of what thy bleſſed ſon has done and ſuffered for us.

Grant, O my God, that I may always receive that pledge of thy love, and the offers of pardon and grace, tendered to me in this holy ordinance, with a truly thankful heart, and in remembrance of thee, my great and beſt benefactor; in remembrance of my Saviour's holy example—Of his bitter death and paſſion—Of his glorious reſurrection and aſcenſion into heaven, and of his coming again to judge the world.

Give me, O my God, a ſtedfaſt faith in thy word and promiſes, and a firm truſt in thy almighty power: and let the fear of thy juſtice and omniſcience keep me from preſumptuous ſins, and a ſenſe of thy goodneſs and mercy preſerve me

me from despair. Defend me from all those snares, which destroy my love for thee; from worldly cares; from all sensual and sinful pleasures; from evil company; from foolish diversions; and from every thing that may make me forget, that thou alone art worthy to be feared and loved: grant me these mercies for thy son Jesus Christ his sake, whose love and death I am now *about commemorating*. For,

O my God, I shall [on *Sunday* next] presume to come to thy holy table, not trusting in my own righteousness, but in thy manifold and great mercies. I am sensible that I am not worthy so much as to gather up the crumbs which fall from thy table. But thou art the same Lord, whose property is always to have mercy; grant me, therefore, gracious Lord, so to eat the flesh of thy dear son Jesus Christ, and to drink his blood, that my sinful body may be made clean by his body, and my soul washed through his most precious blood, and that I may evermore dwell in him, and he in me.

These, and whatever other mercies thou seest necessary for me, I entreat thou wilt grant for the sake of the same thy dearly beloved Son, Jesus Christ, my Lord and Saviour. *Amen.*

See the concluding prayer *and* blessing *on* pages 44 *and* 45.

*The Meditation for *Wedneſday* Morning.

On the Reſurrection, as a Means to excite a due Veneration for the Holy Sacrament.

Therefore let us keep the *feaſt*, not with old leaven, neither with the leaven of *malice* and *wickedneſs*: but with the unleavened *bread* of *ſincerity* and *truth*. 1 *Cor.* v. 8.

1. O Come now my ſoul, and let us ſing to our Lord a pſalm of joy; ſing praiſes to the God of our ſalvation; ſing with a loud and cheerful voice; ſing with a glad and thankful heart; ſay to the weak of ſpirit, be ſtrong; ſay to the ſorrowful, be of good comfort; tell all the world this ſoul-reviving truth, and may their hearts within them leap with joy to hear it. For,

2. The Lord of life is riſen again, and hath clothed himſelf with immortal glory. He made the angels meſſengers of his victory, and vouchſafed even himſelf to bring us the joyful news. O my ſoul, adorn thyſelf with the garment of gladneſs, prepare thy moſt triumphant hymns to go forth to meet this great returning conqueror.

3. His warfare is now accompliſhed, and he hath paſſed through the ſcorn and cruelty of men; the malice and rage of devils; the juſt, but ſevere anger of God; yea, the ſhadow of death, and the regions of eternal horror: and after all this thy ſurety is ſet at liberty; for he hath paid thy debts, and cancelled all thoſe diſmal bonds by which thou wert forfeited to eternal ruin. Bleſſed be he that cometh in the name of the Lord.

* *Here you may obſerve the* directions *given on* page 14.

4. We

4. We receive thee, dearest Saviour, as born to us a second time, and this shall be thy birth-day also, the nativity of thy empire, thy restoration to a state of immortality. Thy former birth did shew thee to be the son of man, but this declares thee to be the son of God; and now we know that thou our Redeemer livest, for thou hast told us, *I am he that liveth, and was dead; and behold I am alive for evermore.*

5. The ways of thy mercy are unsearchable, O thou wise contriver of all our happiness! and thy wisdom is infinite who didst invent them to convince thy followers into this blest belief, and settle in their hearts a firm ground of hope: for, thou didst not only appear to the holy women in their return from the sepulchre, and openedst their eyes to know and adore thee; but thou didst purposely overtake, in their journey, two of thy disciples, that were discoursing of thee, and madest their hearts burn within them to hear thee. Thou didst condescend to eat before them, and invite them to touch thy sacred body. How didst thou sweetly invite the incredulous *Thomas* to thrust his hand into thy side, and hast thence taken occasion, from his hardness to believe, to facilitate the faith of thy church in these after-ages.

6. Therefore, O my soul, being thus pre-instructed in this great mystery of our faith, by the revelation of *Jesus Christ*, make it the principal subject of thy studies, and the daily entertainment of thy most serious thoughts. Draw me, O dearest Lord, from the world and myself, that I be not entangled with any earthly desires. Draw me after thee, with a sure hope of eternal bliss, that I may run with delight in the way of thy commands, and

and especially to thy holy table. Draw me up finally to thee and thy throne of glory, that I may see thy face, and rejoice with thee for ever in thy kingdom. *Amen.*

A Confession of Sins on Wednesday Morning, preparatory to receiving the Holy Sacrament.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *John* i. 8, 9.

O Most mighty God! how shall I, a poor miserable sinner, who am all over sin and pollution, dare to speak unto thee? O Lord, when I look back on my past life, I am astonished at thy mercy and long-suffering towards me; and am sensible, if I had been rewarded according to my misdeeds, that I had long before this been condemned to endless misery and torments. And lest I drop this opportunity of repentance, I flee unto thee, and cry, *Lord be merciful unto me a sinner!*

I have been a rebellious and disobedient sinner, a contemner of thy laws, and one of those wretched fools, that have made a mock at sin, and would not hearken to reproof; my mind has been overspread with blindness, ignorance, and folly, and almost every power and faculty of my soul has been corrupted and defaced. But now as thou hast vouchsafed me this light of thy spirit to see mine infirmities, I flee unto thee, the author of my comfort, and say, *Lord be merciful unto me a sinner!*

How have I preferred a life of folly and madness, of extravagance and disorder; a life that

has

has yielded me ſhame and much remorſe, ſorrow and affliction, before the peace and pleaſure, and ſerenity of a ſober, virtuous, and religious converſation! how have I preferred the pleaſures and profits of this world to the ways of virtue and religion! but now I repent, and ſay, *Lord be merciful unto me a ſinner!*

O Lord! I dare not plead, that I have ſpent any one day of my life ſolely to thy honour and glory; but how many days, nay, years, have I ſpent in the ſervice of ſin? how many are my luſts, and how great my intemperance? how oft have I profaned thy ſabbaths, abuſed thy ſacred name, ridiculed thy holy word, deſpiſed thy miniſters, and made a jeſt of all that is ſerious! but now I flee unto thee by this holy ſacrament, and cry, *Lord be merciful unto me a ſinner!*

If I have been proud and envious, paſſionate and angry, full of hatred, malice, and revenge; if I have been guilty of ſlandering and abuſing, injuring and defrauding of my neighbour; of lewd actions and obſcene diſcourſes; of profane and filthy jeſts, and of frequent curſing, ſwearing, and lying: *O Lord be merciful unto me a ſinner!*

More particularly, O Lord, I do moſt ſorrowfully confeſs, and lament before thee, to whom all things are naked and open, that I have moſt grievouſly offended thee by—

[*Here name particulars.*]

Lord! what ſcandal have I brought to religion; what diſhonour to thy name; what reproach to the Chriſtian profeſſion, by theſe my wicked and ſinful practices! all which I ſurely truſt ſhall be forgiven

forgiven me, when now with a contrite heart I flee unto thee, and ſay, *Lord be merciful unto me a ſinner! Amen.*

A Prayer to implore God's Mercy and Forgiveneſs of our Sins.

The wages of ſin is death: but the gift of God *is* eternal life, through Jeſus Chriſt our Lord. *Rom.* vi. 23.

O My God! I have no hope but in that mercy of thine, which thou haſt manifeſted in the redemption of the world, by thy ſon Chriſt Jeſus; that alone is the ſupport of my ſoul under all its ſorrow and anguiſh. I know, O God, that thou ſpareſt when we deſerve puniſhment, and in thy wrath thinkeſt upon mercy: ſpare me therefore, O good Lord! ſpare me, and be not angry with me for ever: waſh away all my ſins in the blood of thy dear ſon, who came into the world to ſave ſinners. O Lord, pardon and forgive, I moſt earneſtly beſeech thee, all the ſins and tranſgreſſions of my life paſt, more particularly [*Here mention the ſins thou art guilty of*] cleanſe thou me, O my God, from all my ſecret and unknown ſins; and O! be thou reconciled unto me, and receive me into thy favour, which though I have hitherto ſo fooliſhly abuſed, yet I now value and prefer above all the pleaſures of this world.

Give me, O Lord, I moſt heartily beſeech thee, ſuch an unfeigned repentance of all my paſt ſins, ſuch an hatred and abhorrence of my former evil ways, that I may, from this moment, take a final leave of all my darling luſts and ſinful pleaſures. Give me that humble and contrite ſpirit, whoſe groans thou doſt never deſpiſe, that faith

faith which overcometh the world, and which will enable me to conquer my moſt inveterate habits; and that love which will make me afraid to offend thee, and which will inſpire me with reſolutions active and vigorous, honeſt and ſincere; ſuch as by the aſſiſtance of thy grace and holy ſpirit may carry me through all difficulties, and be proof againſt all the temptations of the world, the fleſh, and the devil.

O Lord, hear me, O Lord, help me, and have mercy upon me: grant me the bleſſing of thy ſpirit, and of thy grace, that I may go duly prepared to thy holy table. O Lord, pity and ſave my ſoul, for thy truth and mercies ſake, who gaveſt thy ſon Jeſus Chriſt to die for all ſinners, and to riſe again for their juſtification. *Amen.* Bleſſed Lord! *Amen.*

Our father which art in heaven, &c.

Directions.

The foregoing prayer may be properly uſed, if time will permit, upon ſacrament-day.

Here alſo obſerve the directions *given on* page 18, *and more particularly endeavour to improve your ſoul by reading a leſſon out of the* ſixth WHOLE DUTY OF MAN, *Sunday* 4. Sections IV. *and* V.

The Meditation for *Wedneſday* Evening.

On the Joys of Heaven, which we begin to taſte in a worthy receiving of the Holy Sacrament.

Eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 *Cor.* ii. 9.

1. LOOK O my ſoul, and behold that glorious ſtate, prepared above, for the ſpirits of the juſt made perfect. But how ſhall we, poor duſt and

and aſhes, and laden too with the burden of our ſins: how ſhall we hope to aſcend thoſe higher regions; or claim a portion in that holy land? Fear not, my ſoul, aſk the bright angels, what made them happy; and ſtraight they will anſwer with a ſprightly voice: "we readily obeyed our "great Creator; and he fixed us here to ſhine 'for ever." Aſk the bleſſed ſaints, what brought them to felicity; and immediately they will tell you in the ſame glad tone, "we faithfully loved "our dear Redeemer, and that love has placed "us here."

2. Look up, O my ſoul! and ſee the ſacred humanity of thy dear Redeemer; that bleſſed Jeſus that died for us upon the croſs, and now invites us to partake of his holy ſacrament. See and rejoice in thoſe eternal honours, which heaven and earth pay to their king.

3. What is a name of honour, or a momentary pleaſure, compared to the bliſs of an eternal paradiſe? what is a bag of money, or a fair eſtate, if counter-balanced with the treaſures of heaven? how narrow there do our greateſt kingdoms ſeem! how ſmall a circle the whole globe of the earth! cities and towns ſhew like little mole-hills, and the buſy world, but as a ſwarm of ants, running up and down, and joſtling one another; and all this ſtir for a few grains or huſks.

4. O heaven! let me again lift up mine eyes to thee, and take a fuller view of that glorious proſpect. There let me ſtand and fix my ſteady ſight, till I am fully convinced, that all the moſt proſperous fortune we can here poſſeſs, is all an idle dream compared to thy real joys; an abſolute nothing compared to thy ſolid felicity.

Here observe the directions *given on* page 18, *and more particularly endeavour to improve your soul by reading a lesson out of the* New Whole Duty of Man, *Sunday* 5. Section V.

The Prayer on Wednesday Evening, for the Attainment of everlasting Happiness.

Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. *John* vi. 54.

O Most great, most mighty, and most glorious Lord God! look down from the habitation of thy holiness upon me thy unworthy creature, who am come into thy presence to adore thy incomprehensible majesty, and to present before thee the evening sacrifice of my unfeigned praises for thy many and undeserved favours bestowed upon me. I acknowledge thy eternal honour, glory, praise, and adoration; for thou art the sovereign Lord of heaven and earth, by whom all things were made, and by whose infinite power and goodness they are preserved and kept in being. And

Blessed be thy unspeakable goodness, that has advanced me to such a degree of being, that I am in some measure capable to know thee, to love thee, to serve thee, and obey thee. And for ever blessed be thy name, O Lord, that I was born of Christian parents, and early dedicated to thee by baptism; and that by thy grace and goodness I have been preserved to this moment, and have, in any degree, escaped the pollutions of this wicked world.

Blessed be thou, O God, who by thy grace, and by the voice of thy church, hast called me to repentance: discover to me, O thou searcher of hearts, the vast charge that is against me, that I

may

may know and confeſs, and forſake the many ſins I have fallen into. Give me that true repentance to which thou haſt promiſed mercy and pardon, that I may amend what I have done amiſs, and that iniquity may not be my ruin. And, O bleſſed advocate, who ever liveſt to make interceſſion for me, I put my cauſe into thy hands; let thy blood and merits plead for me, and by thy mighty interceſſion procure for me the pardon of my paſt offences. That thou mayſt ſay unto me, as thou didſt unto the penitent in the goſpel—*Thy ſins are forgiven*—ſo that I may go with a quiet conſcience to thy holy table, and at laſt be received into thy glorious preſence for evermore. *Amen.*

See the concluding prayer *and* bleſſing *on* pages 44 *and* 45.

*The Meditation for *Thurſday* Morning.

Upon our Sanctification whereby we are made worthy to come to the Holy Sacrament.

Except a man be born of water, and of the ſpirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh, and that which is born of the ſpirit, is ſpirit. *John* iii. 5, 6.

1. CONſider, O my ſoul, the mercies of thy God; conſider the wonders he has wrought for the children of men. The eternal father created us out of nothing, and ſet us in the way to everlaſting happineſs. The eternal ſon came down from heaven to ſeek us when we had loſt ourſelves. The eternal ſpirit brings his grace to

* *Here you may obſerve the* directions *given on* page 14.

ſanctify us, and give us ſtrength to walk in that holy way. Thus every perſon of the ſacred trinity has freely contributed his peculiar bleſſing; and all together as one co-infinite goodneſs, have graciouſly agreed to complete our happineſs.

2. Come then let us humbly implore the divine grace to make us worthy to addreſs our ſanctifier; who from the father and the ſon eternally proceeds, and with the father and the ſon muſt be equally worſhipped and glorified. He infuſes into man the breath of life, and brings him forth in the ſecond birth; a birth that makes men heirs of heaven, and gives us a title to everlaſting happineſs.

3. Ariſe, therefore, O my ſoul, and intercede for pity upon the unhappy ſtate of fallen mankind, which neither *nature* nor *law* could bring to perfection. For though they under the law were trained up in a ſet form of diſcipline, which grew and ſpread into a public religion, and was uniformly profeſſed by a whole nation; yet they had but weak conceits of the kingdom of heaven, and imperfect means to bring them thither: and as to thoſe high and ſupernatural myſteries, that ſo glorioufly exalt the Chriſtian faith; they all were blind or in the dark, and dangerouſly expoſed to the effects of their own ignorance, wanting thoſe clear and powerful motives to love their God. *God having provided ſome better thing for us, that they without us ſhould not be made perfect.* Heb. xi. 40. Nevertheleſs, this prepared them for the times of grace; ſo that if any riper ſouls came forward to the birth, there wanted ſpirit to bring them forth; but ſend out thy ſpirit, O Lord, and they ſhall be created; and from the death of ſin,

be

be raiſed to the life of holineſs; ſend out thy ſpirit, and renew the face of the earth, and our weeds and thorns ſhall be turned into a paradiſe, through Jeſus Chriſt.

4. Let us adore that bleſſed ſpirit, who beſtoweth his favours as he pleaſeth; and the more he hath given, ſtill the more he giveth! O holy ghoſt, fit and diſpoſe me thy ſervant, firſt to entertain thee, and then graciouſly vouchſafe to deſcend into my heart, and make me, the more I receive of thee, ſtill deſire to receive thee more; till I ſhall aſcend to thoſe ſatisfying joys above, where all my faculties ſhall be enlarged, where they ſhall be filled with fulneſs itſelf, and overflow with a torrent of pleaſure for evermore; *where they ſhall be ſatisfied with the plenteouſneſs of thy houſe; and thou ſhalt give them drink of thy pleaſures, as out of the river; for with thee is the well of life, and in thy light ſhall we ſee light.* Pſalm xxxvi. 8, *&c.*

5. But, O ungrateful man! was is not enough to receive of our God all we have and are? was it not enough that the ſon of God ſhould come down, and live to teach thee, and die to redeem thee? was not all this enough to make thee love him? and love is all he aimed at, and was all that man needed. I muſt confeſs to thee, O merciful Lord: I will confeſs to thee our deplorable condition. Such was, alas! the corruption of human nature, and ſo many and ſtrong the temptations round about us, that without this thy laſt miraculous favour of ſending the holy ghoſt to guide and quicken us, we ſhould have ſtill remained in our old dull ſtate; ſlow to underſtand, and ſlower to obey.

A Prayer on Thurſday Morning, for our Sanctification, preparatory to a worthy receiving of the Holy Sacrament.

Whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified. *Rom.* viii. 30.

ETernally bleſſed, and infinitely glorious Lord God and Saviour, who keepeſt mercy for thouſands, and forgiveſt the iniquities of all truly penitent and returning ſinners; I preſent myſelf this morning before thee, acknowledging my manifold ſins, in hopes of obtaining thy gracious favour, and of becoming a partaker of the moſt holy ſacrament. But, O my God, I do not preſume to come to that great feaſt of thy body and blood, upon the leaſt opinion of my own worthineſs; for, when I reflect on my ſinful life, I am even afraid to come, leſt I ſhould eat and drink my own damnation.

But when I conſider thy infinite mercies unto mankind, and thy own words calling all men without exception; and knowing that thy crucified body is not only food to nouriſh, but phyſic to cure, I, that am but duſt and aſhes, beg leave to come to thy holy table, and with my imperfect faith to feed upon ſome crumbs of the bread of life.

I confeſs, O Lord, my wedding-garments are not without ſeam, but I come to repair them at thy croſs; from thy bitter ſorrows to derive into my ſoul a godly ſorrow, working repentance to ſalvation; from thy broken body, a broken heart; from thy warm blood, flowing from thy wounded ſide, zeal and fervency; that I may admire,

admire, love, and ſerve thee, my God, as I ought to do.

O good God, to whom every thing is poſſible, ſanctify my corrupt nature, and let thy gracious aids ſupply all my defects, and ſo help my infirmities, that I may live in thy love and fear, die in thy favour, and be prepared for receiving the great myſtery on next *Sunday*, and for the great account I am one day to give, and be received with thy faithful ſervants to the joy of thy kingdom through Jeſus Chriſt our Lord. *Amen.*

Here obſerve the directions *given on* page 18, *and more particularly endeavour to improve your ſoul by reading a leſſon out of the* New WHOLE DUTY OF MAN, *Sunday* 5. Section I.

The Meditation for *Thurſday* Evening.

On receiving the moſt Holy Sacrament.

I am the living bread, which came down from heaven: if any man eat of this bread, he ſhall live for ever: and the bread that I will give, is my fleſh, which I will give for the life of the world. *John* vi. 51.

1. I Will aſcend with the bleſſed Jeſus up to *Jeruſalem*, to eat the paſchal lamb with his diſciples, which they made ready *in a large upper room ready furniſhed and prepared:* I will entreat him to purge my ſoul, and to enable me alſo to prepare a large upper room, wherein to entertain him, elevated from this filthy world, above the poor and empty ſatisfactions of it.

2. O bleſſed Jeſus! inſpire me with faith, fill me with the love of thee, illuminate me with knowledge, cleanſe me by repentance in thy blood, that I may receive thee in the ſacrament,

the lamb ſlain from the beginning of the world, to the joy of my ſoul, to the eſtabliſhment of it in all good, and for a protection againſt all evil.

3. Let us admire, O my ſoul, the conſtancy and obedience of the bleſſed Jeſus, who with great *deſire did deſire to eat his paſſover:* though he knew that after this feaſt his paſſion was then nigh at hand, would nevertheleſs go up to *Jeruſalem* to the ſame, as a faithful ſon to his father's houſe, as a prieſt to the ſanctuary, and a ſacrifice to the altar.

4. Let us endeavour to practiſe according to his pattern, who, after ſupper was ended, did ſhew a miracle of humility, waſhing the feet of his diſciples with his own ſacred hands, to give us the moſt perfect example of humility, and to extinguiſh our pride: For,

5. By this means I ſhall partake of his graces, and be filled with his abundant love: I ſhall be waſhed from error and idle imaginations, my hands from all impure actions, my heart from all vain affections, my ſenſes from all ſinful delights and deſires: ſo that thou, my ſoul, being purged by true repentance, I ſhall, both body and ſoul be cleanſed in his blood, and made partaker of all thoſe glorious fruits which Chriſt hath given me in this food of life.

6. O bleſſed Jeſus, what madneſs then is it to ſet my affections upon the periſhable things of this world, who may attain the joys even of eternal life by knowing thee! the hour is come, O Jeſus, wean me from the world, and ſecure me wholly unto thyſelf, and give me this life eternal to know and glorify thee. Make me ſenſible that it is my intereſt as well as duty to walk always before thee,

thee, and be always mindful of thy preſence with me. Let it be my meat and drink to do thy holy will, and my only joy to glorify thy name.

Here obſerve the directions *given on* page 18, *and more particularly endeavour to improve your ſoul by reading a leſſon out of the* New WHOLE DUTY OF MAN, *Sunday* 6.

A Prayer on Thurſday Evening to implore God's Mercy and Aſſiſtance, towards a worthy receiving of the moſt Holy Sacrament.

Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water. *Heb.* x. 22.

GRant, almighty and moſt merciful Lord God, that I may never draw down thy juſt indignation upon myſelf, either by turning my back upon this ordinance, or by going to it without thought and unworthily. May thy mercy pardon what is paſt, and give me grace for the time to come, to conſecrate my life to thee, and to embrace every occaſion of remembering my Redeemer's love, and thereby ſecuring thy favour, and my own ſalvation; and if it be thy will, grant that I may always find ſuch comfort and benefit in this ordinance, as may encourage me to obſerve it with joy unto my life's end.

Bleſſed be thy name, holy father, for the opportunity thou haſt this day vouchſafed me of humbling myſelf before thee. Pardon, I moſt humbly beſeech thee, all my failings and defects at this time. The wanderings of my prayers, the coldneſs of my affections, and the diſproportion of my repentance to the heinouſneſs of thoſe ſins which I have committed. O let thy mercy and goodneſs ſupply what is wanting in me, and be

thou graciouſly pleaſed to pity my weakneſſes, and forgive my infirmities, through the merits, and for the ſake of thy beloved ſon, and my bleſſed Saviour, Jeſus Chriſt the righteous; to whom with thee, and the holy ghoſt, be aſcribed all honour and glory now and for evermore. *Amen.*

See the concluding prayer *and* bleſſing *on* pages 44 *and* 45.

*The Meditation for *Friday* Morning.

On the Paſſion of our bleſſed Saviour, commemorated in the moſt Holy Sacrament of the Lord's Supper.

Being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs. *Phil.* ii. 8.

1. I Propoſe now unto thee, O my ſoul, that thou mayſt give me comfort by a devout meditation on the ſufferings of our wounded *Jeſus*, which were the wonder and aſtoniſhment of heaven and earth! and thence learn of thy Saviour to be meek and lowly in heart; who being the great Lord of the world, condeſcended with the profoundeſt humility to undergo the puniſhment of ſlaves.

2. Behold with what patience this innocent lamb yields to have his body plowed and furrowed by mercileſs murderers! behold him naked, helpleſs, and unpitied, whilſt the furious executioners tear his ſkin and tender fleſh with cruel ſcourges, to ſatisfy the cruelty of a barbarous multitude!

* *Here you may obſerve the* directions *given on* page 14.

3. Behold this ſame bleſſed *Jeſus* extended, tortured, and nailed, and rudely hoiſted up upon the croſs between *two thieves*, where he hung for the ſpace of three long hours [reviled by the *Jews*, and railed at by the very *thieves*] in pain, dolour, in grief, and ſhame; all his bones diſjointed, and his wounds ſtretched and rent the wider by the weight of his body hanging on the nails; and all this for man, even for thee, my ſoul, a miſerable ſinner!

4. Behold thoſe powerful hands, which ſo lately had cured the *blind* and *deaf*, cleanſed the *lepers*, and looſed them that were bound by *Satan*, extended in miſery! behold thoſe adorable feet pierced with nails, which had gone about doing good continually!

5. Behold that ſacred body hanging upon the croſs, hungry and thirſty, naked and cold, wounded and rent, weeping and bleeding, racked and tortured, languiſhing, praying, and ſacrificing itſelf, and expoſed to all manner of ſhame and torment for thee, in which all the treaſures of wiſdom and power were hid! and let that *vinegar* and *gall* given unto him, quench all immoderate appetites in thee, and imbitter all ſenſual delights. Behold that face, more beautiful than the ſons of men, which comforted the afflicted, and the light of whoſe countenance the fathers and prophets had ſo much deſired to behold, changed into the paleneſs and horror of death; crying to his father, *My God, my God, why haſt thou forſaken me!* and then giving up the ghoſt.

6. Oh! how great in mercy, how abundant in compaſſion was the ſon of God thus to die for

thee; how great in majeſty, how terrible in power! for now did *the heavens wax dark, the veil of the temple rent aſunder; the very ſtones cleave, and the dead aroſe.* How great was his power in his death, to produce ſuch wonders by it, in it, and after it? how far did his merits and power extend! even to the ſun in the heavens, to the veil in the temple, to the holy of holies, the dead in the graves to the centre of the earth, to hell beneath; yea, to the very hearts of the impenitent: for *the centurion* was now convinced of his error and converted.

7. Oh! I will flee to the croſs of my Saviour, and there with the pious, devout, and *afflicted women*, and his beloved diſciple St. *John*, I will open the flood-gate of mine eyes, I will water my couch with tears, I will bring my body into ſubjection, and rend my heart; leſt I by my evil deeds approve, and become partaker of their ſins. The inſatiable malice of the chief prieſts and elders, who perſuaded the multitude to cry out at once, *away with this man, and releaſe unto us Barabbas.* What was this but to ſay, deſtroy the innocent, and give us a traitor and a thief? away with the Prince of peace and univerſal charity, and leave unto us the author of ſedition: put him to death who has raiſed up the dead before us, and give unto us a known murtherer.

8. But what haſt thou done, O thou Lamb of God? and how haſt thou deſerved, thou ſaviour of the world, to be thus expoſed, vilified, and tormented? what is thy crime, and the cauſe of thy grief? what is it that has laid thee on the altar of the croſs, naked, bleeding, tortured, and dying? The Lord has laid on thee the iniquities of

us all: thou art wounded for our tranſgreſſions: thou art bruiſed for our ſins: the chaſtiſement of our peace is upon thee; and by thy ſtripes we are healed.

9. Sing then, all you dear-bought nations of the earth, ſing hymns of glory to the only *Jeſus*; let every one break forth into ſinging, who pretends to felicity; ſing praiſes to the God of our ſalvation; to him, who for us endured ſo much ſcorn, and patiently received ſo many injuries; to him, who for us ſweat drops of blood, and drank of the dregs of his father's wrath; to the eternal Lord of heaven and earth, who for us was ſlain by the hands of the wicked; who for us was led away as a ſheep to the ſlaughter; and meek as a lamb, opened not his mouth.

A Prayer on Friday Morning, acknowledging our own Frailty, and imploring God's Grace, through the Merits of the Paſſion of his Son Jeſus Chriſt.

Have mercy upon me, O God, after thy great goodneſs; according to the multitude of thy mercies, do away mine offences. Waſh me thoroughly from my wickedneſs, and cleanſe me from my ſin. For I acknowledge my faults; and my ſin is ever before me. *Pſalm* li. 1, 2, 3.

O Moſt great and glorious Lord God, juſt and terrible in thy judgments to all obſtinate rebellious ſinners, but of infinite mercy to ſuch as truly repent, and turn unto thee; look down, I beſeech thee, with the eyes of mercy upon me, who now preſent myſelf before thee, acknowledging that I am not worthy to lift up mine eyes to the throne of thy glorious majeſty. O Lord, my ſins are ſo many and ſo great, that it is owing to thy infinite goodneſs and mercy, that

that I have now an opportunity of humbling myſelf before thee, and begging mercy for my ſoul, which, I confeſs, has greatly ſinned againſt thee.

For I ſtill fear, I have too great a deſire after the things of this world; too great a fondneſs for the profits and pleaſures of it. And though I am fully perſuaded, that it is my happineſs and privilege, as well as my duty to love and ſerve thee; yet I am very apt to forget thee, and to grow careleſs and remiſs in that great and important work which thou haſt given me to do. My devotion to thee is many times cold and languid; my prayers are full of wanderings, deadneſs, and diſtractions, and the very beſt of my religious duties are accompanied with ſo many failings and imperfections, that I have great cauſe to humble myſelf before thee.

O Lord, I have no hope but in thy mercy, and the infinite merits and paſſions of my dear Redeemer; and if thou rejecteſt me, I am loſt and undone for ever. Therefore remember that I am but duſt, and turn not thy face from me, nor caſt thy ſervant away in diſpleaſure; let the interceſſions of thy beloved ſon prevail in my behalf: and for the ſake of his meritorious death and paſſion, for all that he has done, and all that he has ſuffered for me, have mercy upon me.

O Lord, pardon and forgive, I moſt earneſtly and unfeignedly beſeech thee, all the ſins and follies of my life paſt; eſpecially, O my God, lay not to my charge thoſe ſins [*Here may be named particulars*] by which I have offended thee, my good and gracious Lord God. O cleanſe me from all my ſecret and unknown tranſgreſſions, and vouchſafe, O merciful father, to be reconciled

ciled unto me, who am ſorry for my ſins, and grieved that I have offended thee, my moſt gracious Lord and Maſter; for which, and all other thy repeated mercies to me, I owe all the returns of love and duty that can poſſibly be paid by a creature to thee his Creator.

O Lord! open thou mine eyes, that I may ſee the vileneſs and deformity, as well as danger of ſin; that I may fly from all appearance of evil, and with an unwearied diligence follow after, and purſue the things that make for my everlaſting peace. Grant, that for the time to come, I may live only unto thee, in an awful fear of thy great name, and a conſtant regard to thy bleſſed will, keeping always a conſcience void of offence, both towards thee, my God, and towards all men; that when thou ſhalt think fit to take me out of this ſtate of trial and temptation here, I may be received into that bleſſed kingdom, where all tears ſhall be wiped from mine eyes, and ſin and death ſhall be no more. Grant this, O merciful father, through the merits, and for the ſake, of the ſame thy dear ſon, and my bleſſed ſaviour, Jeſus Chriſt. *Amen.*

Here obſerve the directions *given on* page 18, *and more particularly endeavour to improve your ſoul by reading a leſſon out of the* New Whole Duty of Man, *Sunday* 4. Section I.

The Meditation for *Friday* Evening.

Upon the Sufferings of Jeſus Chriſt commemorated in the Sacrament of the Lord's Supper.

For even hereunto were ye called: becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps: who his ownſelf bare our ſins in his own body on the tree, that we, being dead to ſins, ſhould live unto righteouſneſs: by whoſe ſtripes ye were healed. 1 *Peter* ii. 21, 24.

1. NOW, my ſoul, thy deareſt Lord is taken down from the croſs; let us by the eye of faith and reaſon look nearer upon him; O what a man of ſorrows, what a doleful ſpectacle do we behold! how pale, how wan, and extenuated, how mournful and doleful is his face! his eyes are ſunk, his temples are furrowed with the thorns. O the gaſhes and deep wounds of his ſhoulders and back, opened all with ſtripes! O the wide rendings of his hands and feet! his empty veins, his ſtretched-out ſinews, his rankled fleſh, how flaggy with ſtripes, how begored with blood! his hair clotted, and his whole body out of order; and all this for ſinners, for his enemies, for loſt ungrateful man, even for us, O my ſoul!

2. Come, O my ſoul, and compare thy love for *Jeſus* with that he has ſhewn for thee, and all mankind. O! confeſs thy remiſſneſs and thy ſin. Say, O bleſſed *Jeſu!* I adore thy *love*, and acknowledge my tranſgreſſions: for *love* brought thee down from heaven to us; but how few of us doth it carry up thither unto thee? *Love* made thee die the moſt ſhameful death; but it doth not make us live the moſt glorious life. *Love* made thee endure the ſoreſt pains; but, alas! it doth

doth not make mankind take the pleaſure of following thy ſteps to the greateſt happineſs. *Love* made thee think perpetually on ſuch poor wretches as we are; but we ſeldom think upon thee. *Love* perſuaded thee to come to us when there was nothing to call thee, except only our great miſeries; but it doth not bring us all to thee; though we are moved by the merits, and precious promiſes of ſo immenſe a love.

3. Let not our devotion reſt in bare acknowledgments; do not only praiſe his goodneſs, but dread his majeſty; and let us ſhew our love by our deeds; to him let us reverently go, and offer our devout hearts at his footſtool; let us remember every paſſage of his love with unfeigned thanks. For, the Lord is ſold, that the ſlave may be free: the innocent is condemned, that the guilty may be ſaved; the phyſician is ſick, that the patient may be cured; and God himſelf becomes man to die, that man may live.

4. Tell me, my ſoul, when firſt thou haſt well conſidered and looked about among all we know; tell me who ever wiſhed us ſo much good? who ever loved us with ſo much tenderneſs? Our neareſt friends, what have they done for us; or even our parents, in compariſon of this charity? No leſs than the ſon of God came down to redeem us; no leſs than his own dear life was the price he paid for us: what can the favour of the whole world promiſe us, compared to this miraculous bounty? No leſs than the joys of angels are become our hope, no leſs than the kingdom of heaven is made our inheritance.

5. This is the compaſſion of my God! thus far his charity prevailed; who thought it was not enough

enough to become man for us, but expoſed himſelf to all our miſeries! was it not enough, O *Jeſu!* to labour all thy life, but thou muſt ſuffer for us even the pains of death? No, gracious Lord, thy mercy ſtill obſerveth many wants in our nature as yet unſupplied; thou ſaweſt our too much fondneſs of life needed thy parting with it, to reconcile us to death; thou ſaweſt our fear of ſufferings could no way be abated but by freely undergoing them in thine own perſon: thou ſaweſt our ſouls ſo deeply ſtained with guilt, that without ſhedding thy blood we could have no remiſſion.

6. Can we thus remember the labours of our Redeemer for us, and not be convinced of our duty to him? can my cold heart recount his ſufferings, and not be inflamed with the love of him that ſuffered for me? can I believe my ſalvation coſt him ſo dear, and live as if to be ſaved were not worth my pains? Ungrateful man, how doth he ſlight the goodneſs of our God! how careleſsly comply with his gracious deſigns! for all his gifts he requires no other return, than that we hope ſtill more, and deſire ſtill greater bleſſings, and improve them all to our own happineſs: for all his favours he ſeeks no other praiſe, than our following his ſteps till we mount up to his glory.

7. O my adored Redeemer, behold to thee I bow, and humbly proſtrate myſelf in honour of thy death: behold thus low I bow to implore thy bleſſing, and the aſſiſtance of thy ſpecial grace, that I may wean my affections from all vain deſires, and cleanſe my thoughts from all impertinent fancies: that my life may be entirely dedicated to thee, and all the faculties of my ſoul to thy

thy holy ſervice; that my mind may continually ſtudy the knowledge of thee, and my will grow every day ſtronger in thy love, and my memory faithfully recount thy mercies, and both tongue and heart be continually diſpoſed and habitually employed to praiſe thee; to praiſe thy incomparable love, which has done and ſuffered ſo much for loſt mankind.

Here obſerve the directions *given on* page 18, *and more particularly endeavour to improve your ſoul by reading a leſſon out of the* New Whole Duty of Man, *Sunday* 4. Section I. *&c.*

A Prayer on Friday Evening for Faith and Repentance, and a due Preparation to the Holy Sacrament.

Repent and believe the goſpel. *Mark* i. 15.

O Gracious God, and moſt kind and merciful father, who of thy tender love to mankind, didſt give thine only ſon *Jeſus Chriſt* to ſuffer death upon the croſs for our redemption, who made there by his one oblation of himſelf once offered, a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction for the ſins of the whole world; grant that the effects of this redemption may be as univerſal as the deſign of it, that it may be to the ſalvation of all: O let no perſon by impenitence and wilful ſin forfeit his part in it, but by the power of thy grace bring all, even the moſt obſtinate ſinners to repentance.

More eſpecially, I beſeech thee, to give me, thy ſinful creature, a right underſtanding of the urgent need I have of a ſaviour, and of all thoſe things which thy ſon hath done and ſuffered, and is ſtill doing at thy right-hand, in order to the cleanſing of my guilty and polluted nature, and the reſtoring me to thy grace and favour: and

and let not all this be in vain and uſeleſs to me, leſt I become eternally miſerable, and loſt to all hopes and poſſibilities of comfort; give me grace to accept of, and embrace the tenders of thy love, and to comply with thoſe gracious terms of ſalvation, which thy ſon hath procured for, and propoſed to me in the goſpel.

I acknowledge, O Lord, that I have too much neglected this great ſalvation, but thou with infinite patience doſt ſtill wait to ſee if I will accept of mercy: O that thy forbearance and long ſuffering may ſoften my heart, and melt me into ſhame and tears of penitential ſorrow, for having ſo long abuſed the tender mercy of ſo good a God. I deſire now to reſign and give up myſelf to the conduct of thy holy ſpirit. *Lead me in thy truth, and teach me, for thou art the God of my ſalvation.* Let thy word be my rule, thy grace my guide and aſſiſtance, thy goodneſs my pattern and example, thy promiſes my encouragement, and thy joys my everlaſting recompence and reward, through the merits and interceſſion of thy bleſſed Son, my Saviour and Redeemer. *Amen.*

See the concluding prayer *and* bleſſing *on* pages 44 *and* 45.

*The Meditation for *Saturday* Morning.

On the Excellency of the Holy Sacrament.

This is the bread which cometh down from heaven, that a man may eat thereof, and not die. *John* vi. 50.

1. COme unto me all ye that are weary and heavy laden, ſays the bleſſed *Jeſus*, and I will refreſh you; take my yoke upon you, and

* *Here you may obſerve the* directions *given on* page 14.

learn

learn of me; for I am meek and lowly in heart, and ye ſhall find reſt unto your ſouls; for my yoke is eaſy, and my burthen is light.

2. Does my Saviour invite me: and ſhall I go? ſhall a ſinner dare to ſit down at his table? Does he invite, and ſhall I not go? ſhall a wretch preſume to refuſe his call? Riſe then, my ſoul, and take thy ſwifteſt wings, and fly to the participation of this great myſtery. A feaſt of holy bread and holy wine, in repreſentation of Chriſt's moſt ſacred body broken, and blood ſhed for us, where thou, deareſt *Jeſu*, doſt freely give thyſelf to the meaneſt gueſt; a feaſt of peace and love, and incomparable ſweetneſs, to which thou haſt thus kindly invited us.

3. Come to me, ye that labour for holineſs, and are oppreſſed under the weight of your ſins; ye that hunger after heaven, and thirſt to drink of the fountain of bliſs, come to me, and I will refreſh you with the wine of gladneſs, and the bread of life.

4. But ſtay, am I arrayed like a friend of the bridegroom, that I may ſafely come to this marriage-ſupper? have I conſidered how chaſte thoſe eyes ſhould be, which go to behold the God of purity? have I conſidered how clean that mouth ſhould be, which preſumes to eat the bread of heaven? but moſt of all, have I conſidered how all-celeſtial that ſoul ſhould be, which aſpires to an union with the body of Chriſt?

5. Look, my heart, look well into thyſelf, and *ſtrictly* ſearch every corner of thy breaſt. Alas! how poor, and dull, and empty are we; how infinitely unworthy of ſo divine a ſacrament! yet are we called by him that can command, by him that

that ſees and pities our infirmities; he bids us come, he ſurely will receive us, and with his bounteous fulneſs ſupply our defects.

6. Go then, my ſoul, to that ſacred table, and take thy part of that delicious banquet; go all inflamed with divine love, and joy, and hope, and quench thy ſacred thirſt with that ſpring of life. And when thou haſt taſted the everlaſting ſweetneſs of that holy ſacrament, thou ſhalt feel the heavenly ſtreams of Chriſt's blood flowing into thy truly repenting heart.

7. Let them ſink deep to the root of thy heart, and turn thy barren ſoil into a fruitful land; fruitful in holy thoughts and pious words; fruitful in good, and juſt, and charitable deeds; fruitful to thyſelf in thine own improvement; fruitful to others in thy good examples. Praiſe the Lord, O my ſoul, and all that is within me praiſe his holy name, who ſaveth thy life from deſtruction, and feedeth thee with the bread of heaven, which is adminiſtered to the worthy *receiver* in the holy ſacrament.

A Prayer on Saturday Morning for Pardon and Grace to reſiſt Temptations, that our receiving of the Holy Sacrament may be found acceptable in the Sight of God.

Pardon our iniquity and our ſin, and take us for thine inheritance. *Exod.* xxiv. 9.

O Almighty God, who art of purer eyes than to behold iniquity, who canſt not look favourably upon ſinners, neither ſhall any evil dwell with thee: how ſhall I a guilty polluted creature dare to approach thy preſence! I bluſh, O Lord,

O Lord, to lift up mine eyes towards heaven; to me belongs nothing but ſhame and confuſion of face, under which I ought to lie down before thee, if I reflected only upon the baſeneſs of my deſcent, being the offspring of diſloyal parents, who were rebels and traitors againſt thy divine majeſty; with what dejection of ſpirit then ought I to think of, and mention all thoſe offences, whereby I have juſtified that firſt rebellion, and ſtill taken part with the devil and his angels, againſt thee and the motions of thy holy ſpirit in my heart!

Wretched man that I am, who ſhall deliver me from this bond of death, from this bondage of corruption? Thy grace, I know, O Lord, is ſufficient for me, and thy ſon mighty to ſave me; his office is to ſave his people from their ſins, for this end he gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works. O let the blood of Chriſt, who through the eternal ſpirit offered himſelf without ſpot to God, purge my conſcience from dead works to ſerve the living God. Aſſiſt me by thy grace, that I may not only abominate all filthy vices, but alſo hate the garments infected with ſin, and abſtain from all appearance of evil. And do thou, O God of peace, ſanctify me wholly, that my whole ſpirit, ſoul and body, may be preſerved blameleſs unto the coming of our Lord *Jeſus Chriſt*. Amen.

Here obſerve the directions *given on* page 18, *and more particularly endeavour to improve your ſoul by reading a leſſon out of the* New WHOLE DUTY OF MAN, *Sunday* 6. Sections I, II, III, *and* IV.

The

The Meditation for *Saturday* Evening.

On my Unworthineſs to come to the Holy Sacrament.

Whoſoever ſhall eat *this* bread, and drink *this* cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. 1 *Cor.* xi. 27.

1. O My ſoul, thou perceiveſt that my tranſgreſſions are innumerable, and the weight of them is intolerable: that my imperfections are ſhameful, my nature corrupted, croſs, and perverſe; and almoſt every temptation draws me from my God: that my ſins both of omiſſion and of commiſſion cry aloud againſt me, and are a burden too heavy for me to bear: what therefore can I do, what can I ſay unto thee! let me flee unto thee, thou preſerver of men, and confeſs that I am ſo vile, that I cannot expreſs it; ſo loathſome and deteſtable, that I even abhor myſelf for my iniquities.

2. O my ſoul! make no longer tarrying, for we cannot expect that his purer eyes ſhould condeſcend to look upon me, or that he ſhould extend his favour to ſo polluted a wretch as I find myſelf to be. And ſhould he leave me to myſelf, I were utterly undone, beyond all hope, or ſo much as poſſibility of recovery. But,

3. Bleſſed, for ever bleſſed, be thy name, O God! who haſt opened a fountain for ſin, and for uncleanneſs, and haſt encouraged the very worſt of men to hope for mercy upon their ſincere converſion and amendment; and haſt ſent thy dearly beloved Son to take upon him our nature, and to call not the righteous but ſinners to repentance; and haſt bid all thoſe come unto thee, that are

weary

weary and heavy laden. In a ſenſe therefore of my own unworthineſs and guilt, I come trembling unto thee. For, I loath, I deteſt, I abominate my ſins, and myſelf, becauſe of them.

4. Wherefore, moſt merciful Lord, deſpiſe me not, but behold my miſery, as the greater occaſion of thy mercy. And let thy pardoning of ſo great, ſo vile, ſo wretched a ſinner, ſhew the greatneſs of thy clemency and compaſſion. Thou alone are the healer of our wounds, the lifter up of our heads, and I cannot diſtruſt thee ſince thy goodneſs is infinite. Tho' my ſins are great, thy mercies are greater; therefore with them cover all my guilt, I moſt humbly beſeech thee.

5. I am not worthy to look up to heaven; but do thou look down from thence, and raiſe a miſerable ſinner from the dunghill, and out of all the mire of my ſinful pollutions. Thus I caſt all my care on thee, who didſt ordain that *Chriſt* ſhould die for all, that they who live, ſhould not henceforth live unto themſelves, but unto him who died for them and roſe again: and therefore my ſtrong hope is in thee: if I had not that confidence that *Jeſus* would heal all my diſeaſes, I muſt deſpair under their number and weight. Thus, I dare accept of the invitation of my Saviour to eat and drink at his table. O! thou God of all mercy and truth, receive me graciouſly through the mediation of my bleſſed Saviour, and let not mine iniquities work my everlaſting ruin.

A Prayer on Saturday Evening, for a worthy receiving of the Holy Sacrament.

I will waſh my hands in innocency, O Lord, and ſo will I go to thine altar. *Pſalm* xxvi. 6.

O Crucified *Jeſu!* who at thy laſt ſupper didſt ordain the holy euchariſt, the ſacrament and bond of *Chriſtian* love, for the continual remembrance of the ſacrifice of thy death; and haſt commanded us to do this in remembrance of thee: let that propitiatory ſacrifice of thy death, which thou didſt offer upon the croſs for the ſins of the whole world, and particularly for my ſins, be ever freſh in my remembrance.

O bleſſed Saviour, let that mighty ſalvation thy love hath wrought for us, never ſlip out of my mind, but eſpecially let my remembrance of thee in the holy ſacrament be always moſt lively and affecting. So that if I love thee truly, I ſhall be ſure to frequent thy altar, that I may often remember all the wonderful loves of my crucified Redeemer. Yet, foraſmuch as I know, O my God, that a bare remembrance of thee is not enough; fix in me ſuch a remembrance of thee, as is ſuitable to the infinite love I am to remember; work in me all thoſe holy and heavenly affections, which become the remembrance of a crucified Saviour; and do thou ſo diſpoſe my heart to be thy gueſt at thy holy table, that I may feel all the ſweet influences of love crucified, the ſtrengthening and refreſhing of my ſoul by thy body and blood, as my body is by the bread and wine.

O merciful *Jeſu!* let that immortal food, which in the holy euchariſt thou vouchſafeſt me,

pour into my weak and languiſhing ſoul new ſupplies of grace, new life, new love, new vigour, and new reſolutions, that I may never more faint or droop, or faulter in my duty. *Amen*, Lord *Jeſus*, *Amen*.

See the concluding prayer *and* bleſſing *on* pages 44 *and* 45.

*The Meditation for *Sunday* Morning.

On the Love of God to Mankind, particularly manifeſted in this Sacrament.

Hereby perceive we the love of God, becauſe he laid down his life for us. 1 *John* iii. 16.

1. BEhold, Lord, thus encouraged, thus invited, I come; yet I do not preſume to do ſo, *truſting in my own righteouſneſs, but in thy manifold and great mercies.* I feel, alas! my weakneſſes and wants, and betake myſelf to thee for relief; ſick and diſeaſed, I fly to the phyciſian of ſouls; hungry and thirſty, to this fountain of living water, and bread of life; poor and needy, to the bountiful king of heaven; a ſervant to his kind maſter! a creature to his compaſſionate Creator, who hateth nothing that he hath made; and a forlorn diſconſolate wretch, to thee, the holy, the eternal, the only comforter. But,

2. Whence is this to me, that my God ſhould vouchſafe to come unto me; or, who am I that thou ſhouldſt communicate to me thy own ſelf? How ſhall a wicked ſinner dare to appear before thee? or how canſt thou, who art of purer eyes

* *Here you may obſerve the* directions *given on* page 14.

than to behold iniquity, endure to make ſuch condeſcending approaches to a ſoul polluted with ſin and with uncleanneſs? Thou ſeeſt my very inward parts, and knoweſt I have nothing in me that is good; nothing to invite ſuch mercy; nothing fit for the reception of ſo pure, ſo glorious a majeſty.

3. I will therefore moſt humbly confeſs my own vileneſs and thy unſpeakable goodneſs; I will moſt thankfully admire, and praiſe, and adore thy marvellous love, and exceeding abundant grace: for this is purely thine own act. Nothing on my part could deſerve, nothing could move thee to it. The more unworthy I am, the more conſpicuous is thy goodneſs, the more amazing thy mercy and condeſcenſion.

4. Since therefore thou art pleaſed to ſtoop ſo low, be it unto me according to thy word. Since thou haſt thought fit to command my approach, I will moſt gladly teſtify my ready obedience; and only beg, that my own ſinfulneſs may not render me odious in thy ſight, nor fruſtrate theſe ineſtimable mercies to me. I will ſupply my want of ability by the earneſtneſs of my zeal; and moſt humbly beſeech thee to accept thoſe hearty deſires of the ineſtimable benefit, by which my ſoul and all its faculties thirſt and pant moſt impatiently after thee and thy righteouſneſs. I will turn my eyes into my own heart, and entertain myſelf with the mortifying proſpect of my own unworthineſs, laying my ſoul low before thee; and from the ſenſe of my ſin I will flee to thy mercy, that I may be made whole by the body and blood of my Redeemer.

5. How

5. How wiſe, how ſaving, was thy deſign, in the firſt inſtitution of this holy ſupper! How rich, how delightful a banquet haſt thou prepared for thy gueſts, by ordering thy own body and blood for the myſtical entertainment of the faithful! How aſtoniſhing are the operations of thy grace and power! How incomprehenſible the methods of fulfilling thy moſt true promiſe! Thou ſpakeſt the word in the beginning, and all things were created! and by the ſame almighty word, thou commandeſt bread and wine, and they nouriſh ſouls to life eternal.

6. And thou, my ſoul, rejoice and be exceeding glad for ſo noble a favour, ſo heavenly a refreſhment, ſo rich a conſolation to ſupport and ſweeten thy paſſage through this vale of tears and miſery. For, every time thou attendeſt theſe holy myſteries, *thou doſt ſpiritually eat the fleſh of Chriſt, and drink his blood;* thou doſt act, as it were, over again the work of thy redemption, and effectually partake of thy Saviour's merits and ſufferings. For, his love continues always the ſame, and the excellence and worth of his propitiation is an inexhauſtible ſpring of mercy. Come therefore hither with new exalted zeal, enlarge thy heart and its deſires, and doubt not, but thou ſhalt at every approach, return with freſh and plentiful acceſſions of grace.

7. Let not the frequency abate thy devotion: for this favour ſhould always ſeem great, this feaſt always honourable, and the delights of it always new. And by the force of pious meditation, the myſtery will affect thy wondering mind at every repetition, as if the ſon of God were juſt that moment born from the womb of his mother; as

if thy ſuffering Redeemer were in that inſtant labouring under all his agonies; and thine own eyes beheld him hanging and bleeding, and dying on the croſs.

A Prayer on Sunday Morning, before the Communion.

Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you. *John* vi. 53.

O Almighty God, and merciful Father, who haſt given thy only ſon Jeſus Chriſt to die for us, who did inſtitute a holy feaſt in commemoration of that his moſt precious death, thereby to preſerve in our minds a conſtant remembrance of his great love, in laying down his life for our ſakes: I thy unworthy ſervant, who am now invited to thy holy table, do humbly adore thy divine majeſty, acknowledging that I am not worthy of my daily bread, much leſs of that which came down from heaven, and which thou haſt given to be the food and nouriſhment of our ſouls.

I confeſs, O Lord, my ſins may juſtly cauſe me to tremble, when I appear before thee; but, O moſt merciful father, encouraged by thy wonderful goodneſs and love, in giving thy ſon to die for all penitent and returning ſinners, I preſent myſelf before thee at this time; beſeeching thee, in great humility to continue to me that love, and admit me to thy holy table, that I may taſte and ſee how gracious thou art, and how wonderful in thy doings towards the ſons of men.

O make my longings and deſires after this divine food, ſome way anſwerable to my great need of it; that my ſoul being ſenſible of all its wants, it may no longer ſeek for relief from the unſatisfying objects of this world; but coming to thy holy

holy table with a true ſpiritual hunger and thirſt, may there find a full ſupply of all thoſe graces and bleſſings that it ſtands in ſo much need of.

And to this end, O Lord, fit and prepare my heart to partake of ſo great a mercy, by giving me a juſt abhorrence of my own unworthineſs, and an unfeigned repentance of all my ſin. Root out of my heart all ſinful and corrupt affections, all prejudice, hatred, and ill-will; and plant all thoſe devout and pious, charitable and humble diſpoſitions, that become the worſhippers of the holy Jeſus; that when I preſume to appear before thee, I may bring with me a heart raiſed above the corruptions that are in the world, and full of the ſtrongeſt deſires and reſolutions of loving and ſerving thee.

Deliver me, O my God, from all coldneſs and formality, when I attend upon thee in holy and religious duties; and grant that by going to this holy feaſt, I may have my pardon ſealed, my weakneſſes repaired, all my evil inclinations ſubdued, my faith ſtrengthened, my hopes enlarged, my charity increaſed, and my ſoul ſo entirely and inſeparably united unto thee, that nothing may be ever able to diſſolve the union; but that being begun here in grace, it may hereafter be conſummated in glory, through the merits of him that died for me, even the ſon of thy eternal love, Jeſus Chriſt the righteous; to whom with thee, O Father, and the holy ſpirit, be aſcribed, as is moſt due, all honour, glory, power, thankſgiving, and praiſe, both now and for evermore. *Amen.*

This laſt prayer may be added to our other *devotions the* morning *we receive, and may be frequently uſed in the week* preceding *the ſacrament. See alſo the* directions *on* page 60.

Ejaculations when you first come into Church.

HOW amiable are thy tabernacles, O Lord of hosts!

Blessed are they that dwell in thy house, they will be always praising thee.

My soul longeth, yea even fainteth for the courts of the Lord: my heart and my flesh cry out for the living God.

For a day in thy courts is better than a thousand years; I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness.

A Prayer to be said before or after the Prayers of the Church, as Time shall admit.

IT is but too apparent, blessed Lord, how apt we are to forget thy dear love to us, and thy bitter sufferings for us; our continual transgressions publish it, and our former stupidity and indevotion do plainly declare it. Praised therefore be thy goodness for the lively emblems thou hast given us of thy most meritorious cross and passion.

O that the characters of thy love may be so deeply imprinted upon my heart, that no time nor temptation may wear them out! may I now most affectionately call to mind the humility of thine incarnation, the merits of thy death, the power of thy resurrection, and the glories of thine ascension.

O how much do we owe thee, most blessed Redeemer! how great is the price, which thou hast paid for the ransom of us miserable sinners! what shall I render unto thee for the incomprehensible

henſible benefits thou haſt beſtowed upon me? Alas! I have no return to make but a broken and contrite heart, which thou wilt not deſpiſe; and this is yet a further inſtance of thy goodneſs, that thou expecteſt no other teſtimony of gratitude, but my ſincere affections in ſerving thee, the only true God, through Jeſus Chriſt our Lord, *Amen.*

A Prayer to be uſed as ſoon as Sermon is ended.

O that men would therefore praiſe the Lord for his goodneſs, and declare the wonders that he doth for the children of men. *Pſalm* cvii. 20, 21.

O Eternal and almighty God, by whoſe bounty and goodneſs I have now an opportunity offered me of approaching thy table, and of pleading before thee the prevailing merits of the death and paſſion of thy ſon Jeſus Chriſt; I am ſenſible, O Lord, of my great unworthineſs; but the poſitive command of my bleſſed Saviour, when he was about to lay down his life for my ſake, has made it abſolutely neceſſary; and the many ſpiritual wants I labour under, oblige me to apply to this ſovereign remedy, for the repair of thoſe breaches my ſinful follies have made in my ſoul.

Therefore, aſſiſt me, O Lord, with thy holy ſpirit, in the great duty and ſervice I am about to perform; grant that nothing, during all the time of this holy action, may make me unmindful of that reverence and reſpect which I owe unto thy divine majeſty; or of that attention, which becomes the celebration of theſe holy myſteries. Fill my heart with ſuch an awe of thy preſence, as may

fix my wandering thoughts, compoſe my diſorderly affections, and ſtir up my faint and cold deſires, that I may feel the power, and taſte of the ſweetneſs of this divine banquet.

O Lord, grant that I may have ſuch a ſenſe of my Saviour's ſufferings, as may fill my ſoul with love and gratitude towards him for thoſe ineſtimable benefits he has purchaſed for me; that I may have ſuch a ſight of my ſins, which occaſioned all his ſorrows, as heartily to bewail and deteſt them; ſuch a faith in that full perfect oblation and ſatisfaction made upon the croſs for the ſins of the world, that I may ſo importunately plead the merit of it in this commemoration of that ſacrifice, as to render thee gracious and propitious to me a miſerable ſinner; ſuch a conviction of my own weakneſs and inſufficiency, as may procure thy gracious aid and aſſiſtance; ſuch longing deſires of being made conformable to thy holy will and pleaſure, as may transform me into thy divine image, and fix me to continue thy faithful ſervant all the remaining days of my life; through the merits and mediation of thy ſon, Jeſus Chriſt our Lord and Saviour. *Amen.*

The COMPANION for the ALTAR.

Directions.

☞ *I would adviſe thee,* my devout communicant, *by all means to read over the following* Companion for the Altar, *with the* directions *and* prayers, *ſome time* before *you go to the* ſacrament, *that you may with more readineſs and devotion go along with, and bear your part in the* communion ſervice; *which with very little pains, you will be able to do; eſpecially after your* firſt *communicating: When, if you ſhould be at a loſs, and under ſome diſorder and confuſion, do not be diſturbed, nor troubled, but reſolve to endeavour to amend what you have obſerved to be done amiſs, as ſoon as you have* another *opportunity of* receiving *again. And though after your* beſt *endeavours, you ſhould always find occaſion to lament your defects and frailties, in the performance of* this, *as well as* other duties *of religion; yet never fear that any* involuntary failings, *or* infirmities, *will ever riſe up in judgment againſt you. Do your duty as well as you can, and though it may not be done ſo exactly as you could wiſh, my ſoul for your's, you are certainly ſafe; beginning your devotions on this occaſion with theſe following* ejaculations.

MOſt gracious God, I come to thy altar to renew my baptiſmal covenant, of which this ſacrament is a ſeal.—O heavenly Father, I come to teſtify my ſenſe of thy love, in ſo loving the world, as to give up thy only ſon to die for me.—O bleſſed Saviour, I come to teſtify my faith in thee, and my love towards thee, and thankfully to commemorate thy wonderful love in dying for me.—O Lord, I come to teſtify my ſtedfaſtneſs in the communion of thy church, and my charity to all the world.—O Lord, I come to this thy table, out of the ſenſe I have of the want of that ſpiritual food, to which thou inviteſt me in this holy ſacrament.—I know there is no food can ſtrengthen my ſoul but thy body, no cordial can revive my drooping obedience, but thy blood;—O gracious Lord, grant that I and all that com-

municate with me, may be fed, refreſhed, and nouriſhed in our ſouls to life everlaſting. *Amen.*

Directions.

NOW, *laying aſide all* fears *and* deſpondencies, *proceed to the* communion ſervice, *and then to the* ſacrament, *with as much joy and ſatisfaction, as a guilty criminal would go to plead his pardon at an earthly tribunal.*

☞ *At your approach to the* chancel, *drop all thoughts of things on earth, and give up yourſelf wholly to the remembrance of the ſufferings of our Saviour, lifting up your ſoul to him in theſe words:*

I Will waſh my hands in innocence, O Lord, and ſo will I compaſs thy altar, that I may ſhew the voice of thankſgiving, and tell of all thy wondrous works.

Rubrick.

¶ *Then ſhall the* prieſt *return to the Lord's table and begin the* OFFERTORY, *ſaying one or more of theſe ſentences following, as he thinketh moſt convenient in his diſcretion.*

The Miniſter.

The OFFERTORY.

Let your light ſo ſhine before men, that they may ſee your good works, and glorify your father which is in heaven. St. *Matt.* v. 16.

Lay not up for yourſelves treaſures upon earth, where the ruſt and moth doth corrupt, and where thieves break through and ſteal: but lay up for yourſelves treaſures in heaven, where neither ruſt nor moth doth corrupt, and where thieves do not break through nor ſteal. St. *Matt.* vi. 19, 20.

Whatſoever ye would that men ſhould do to you, even ſo

Directions.

☞ *When the* Miniſter *begins to read the* Offertory [*which chiefly relates to the duty of* beneficence *to all men by our* alms *and* charitable contributions *which are to be diſpoſed of to* pious *and* charitable uſes, *at the diſcretion of the* Miniſter *and* Churchwarden] *you muſt be very attentive, and with your* eye, (*not* voice) *read along with him: and be ſure you make what ſhort application you can to yourſelf of what is read; and wherein you perceive you have been wanting either in* charity *or* juſtice *to any one, and in particular of being* juſt *to thoſe who are your* ſpiritual guides, *you will reſolve to make up thoſe defects for the time to come; for aſſure yourſelf, you will be highly unjuſt if you detain from*

them

ſo do unto them; for this is the law and the prophets. St. *Matt.* vii. 12.

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doth the will of my father which is in heaven. St. *Matt.* vii. 21.

Zaccheus ſtood forth and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I reſtore fourfold. St. *Luke* xix. 8.

Who goeth a warfare at any time of his own coſt? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock. 1 *Cor.* ix. 7.

If we have ſown unto you ſpiritual things, is it a great matter if we ſhould reap your worldly things? 1 *Cor.* ix. 11.

Do you not know, that they who miniſter about holy things, live of the ſacrifice? and they who wait at the altar, are partakers with the altar? even ſo hath the Lord alſo ordained, that they who preach the goſpel, ſhould live of the goſpel. 1 *Cor.* ix. 13, 14.

He that ſoweth little, ſhall reap little; and he that ſoweth plenteouſly ſhall reap plenteouſly. Let every man do according as he is diſpoſed in his own heart, not grudgingly, or of neceſſity; for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

them what is their due.

☞ *When it comes to your turn to make your* offering, *do not let the* plate *or* baſon *paſs by you without putting ſomething into it: for this* reaſon, *amongſt others, that you may join in that part of the* prayer *for the* Church militant, *wherein you beſeech* God *to accept your* alms, *and you may depend upon it, he will accept them as given to himſelf, if they bear a proportion to your ability, and are done in obedience to his commands, and with an eye to his glory, as a grateful acknowledgment of his mercies to yourſelf, and as a teſtimony of your dependance upon him for the continuance of them. With ſuch reflections your* preſent offering, *and* all *your* other gifts *to the* ſervices *of* religion, *and the* uſes *of* charity, *ought to be accompanied.*

They that are poor *and cannot give as they are* diſpoſed *in their hearts, muſt remember that the* alms *given on this occaſion, are not matter of* neceſſity, *but a* free-gift; *and that their ſmall contributions will, like the* poor widow's two mites, *be preferred to the richeſt oblations of the* wealthy. *And even he that hath* nothing *at all to give, is invited* freely *to partake of theſe* ſpiritual *bleſſings* without money, and without price.

Let

Let him that is taught in the word miniſter to him that teacheth in all good things. Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he reap. *Gal.* vi. 6, 7.

While we have time, let us do good unto all men, and eſpecially unto them that are of the houſhold of faith. *Gal.* vi. 10.

Godlineſs is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* vi. 6, 7.

Charge them that are rich in this world, that they be ready to give, and glad to diſtribute, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may attain eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have ſhewed for his name's ſake, who have miniſtered unto the ſaints, and yet do miniſter. *Heb.* vi. 10.

To do good, and to diſtribute, forget not; for with ſuch ſacrifices God is well pleaſed. *Heb.* xiii. 16.

Whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him, how dwelleth the love of God in him? 1 *John* iii. 17.

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord ſhall not be turned away from thee. *Tob.* iv. 7.

Be merciful after thy power. If thou haſt much, give plenteouſly; if thou haſt little, do thy diligence gladly to give of that little: for ſo gathereſt thou thyſelf a good reward in the day of neceſſity. *Tob.* iv. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord; and look what he layeth out, it ſhall be paid him again. *Proverbs* xix. 17.

Bleſſed be the man that provideth for the ſick and needy: the Lord ſhall deliver him in the time of trouble. *Pſ.* xli. 1.

Rubrick.

¶ *Whilſt theſe* ſentences *are in reading, the* deacons, church-wardens, *or other* fit *perſon appointed for that purpoſe, ſhall receive the* alms *for the* poor, *and other* devotions *of the people, in a decent baſon or plate, to be provided by the pariſh for that purpoſe; and reverently bring it to the prieſt, who ſhall humbly preſent and place it upon the* holy table.

A Prayer

A Prayer at offering our Alms.

Thy prayers and thy alms are come up for a memorial before God. *Acts* x. 4.

THY bounty, O Lord, is the fountain of all I poſſeſs; for it is from thee I have received all my worldly goods, and to thy holy name be the glory. Accept of this free-will offering of my hands, as an acknowledgment of thy right to all I enjoy, and as a teſtimony of that piety, love and charity to my neceſſitous brethren, which thou requireſt, and art pleaſed to take as done to thyſelf.

Therefore I will dedicate a part of thoſe good things which thou haſt beſtowed upon me, to relieve the poor; becauſe thou haſt made it an evidence of my love to thee: And grant that all my alms-deeds may be performed with ſuch purity of intention, and in ſuch a prorportion to what thou haſt given me, that they may be acceptable in thy ſight, through the merits of Jeſus Chriſt, my Lord and Saviour. *Amen.*

Rubrick.

¶ *And when there is a communion, the* prieſt *ſhall then place upon the table as much bread and wine as he ſhall think ſufficient. After which done, the* prieſt *ſhall ſay:*

The Miniſter.

Let us pray for the whole ſtate of Chriſt's church militant here on earth.

ALmighty and ever living God, who by thy holy apoſtle hath taught us to make prayers and ſupplications, and to give thanks for all men; we humbly beſeech thee moſt mercifully

Directions.

☞ *Here the* prieſt *beginning the prayer for the* whole ſtate of Chriſt's church militant here on earth, &c. *you muſt join with him in heart and ſpirit in the ſame, and with the congregation in their attention, and ſay the* Amen *with them, that you may reap the advantage of that common fervency with which thoſe prayers fly up to* God.

† *If there be no alms nor oblations, then ſhall the words* [of accepting our alms and oblations] *be left out unſaid.*

[*to accept our alms and oblations,* † *and*] to receive theſe our prayers, which we offer unto thy divine majeſty, beſeeching thee to inſpire continually the univerſal church with the ſpirit of truth, unity, and concord, and grant that all they that do confeſs thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. We beſeech thee alſo to ſave and defend all Chriſtian kings, princes, and governors; and eſpecially thy ſervant GEORGE, our king, that under him we may be godly and quietly governed: and grant unto his whole council, and to all that are put in authority under him, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſs and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all biſhops and curates, that they may, both by their life and doctrine, ſet forth thy true and lively word, and rightly and duly adminiſter thy holy ſacraments. And to all thy people give thy heavenly grace, and eſpecially to this congregation here preſent, that with meek heart and due reverence, they may hear and receive thy holy word, truly ſerving thee in holineſs and righteouſneſs all the days of their life. And we moſt humbly beſeech thee, of thy goodneſs, O Lord, to comfort and ſuccour all them who in this tranſitory life are in trouble, ſorrow, need, ſickneſs, or any other adverſity; and we alſo bleſs thy holy name for all thy ſervants departed this life in thy faith and fear, beſeeching thee to give us grace, ſo to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jeſus Chriſt's ſake, our only mediator and advocate. *Amen.*

Rubrick.

¶ *At the time of the celebration of the communion, the communicants being conveniently placed for the receiving of the holy ſacrament, the* prieſt *ſhall ſay this* EXHORTATION.

The Miniſter.	Directions.
Dearly beloved in the Lord, ye that mind to come to the holy communion of the body and blood of our Saviour	☞ *You muſt ſeriouſly* attend *to this* exhortation, *for it is full of excellent information and inſtruction; it ſhews you the great benefit of coming* worthily, *that is,* with

viour Chriſt, muſt conſider how St. *Paul* exhorteth all perſons diligently to try and examine themſelves before they preſume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart, and lively faith, we receive that holy ſacrament (for then we ſpiritually eat the fleſh of Chriſt, and drink his blood; then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us) ſo is the danger great if we receive the ſame unworthily: for then we are guilty of the body and blood of Chriſt our Saviour; we eat and drink our own damnation, not conſidering the Lord's body; we kindle God's wrath againſt us; we provoke him to plague us with divers diſeaſes, and ſundry kinds of death: judge therefore yourſelves, brethren, that ye be not judged of the Lord; repent you truly for your ſins paſt; have a lively and ſtedfaſt faith in Chriſt our Saviour; amend your lives, and be in perfect charity with all men, ſo ſhall ye be meet partakers of thoſe holy myſteries; and above all things, ye muſt give moſt humble and hearty thanks to God the father, the ſon, and the holy ghoſt, for the redemption of the world by the death and paſſion of our Saviour Chriſt, both God and man, who did humble himſelf even unto the death upon the croſs for us miſerable ſinners, who lay in darkneſs, and the ſhadow of death, that he might make us the children of God, and exalt us to everlaſting life. And to the end that we ſhould always remember the exceeding great love of our maſter, and only Saviour Jeſus Chriſt, thus dying for us, and the innumerable benefits which by his precious blood ſhedding he hath obtained to us; he hath inſtituted and ordained holy myſteries as pledges of his love, and for a continual remembrance of his death to our great and endleſs comfort. To him therefore, with the father, and the holy ghoſt, let us give (as we are moſt bounden) continual thanks, ſubmitting ourſelves wholly to his holy will and pleaſure, and ſtudying to ſerve him in true holineſs and righteouſneſs all the days of our life. *Amen.*

with a true penitent heart, and lively faith *to this holy ſacrament, and the great* danger *of coming* unworthily, *that is*, without repenting of your ſins, and without truſting in God's mercy through Chriſt.

Rubrick.

Rubrick.

¶ *Then ſhall the* prieſt *ſay to them that come to receive the holy communion,*

The Miniſter.

Ye that do truly and earneſtly repent you of your ſins and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: draw near with faith, and take this holy ſacrament to your comfort, and make your humble confeſſion to almighty God, meekly kneeling upon your knees.

Directions.

☞ *Being thus called upon* to make your humble confeſſion *to* almighty God, *be ſure to let your whole heart be lift up to the throne of divine grace, and humbly pray, that you may have a ſhare in that pardon, which is ſoon after to be pronounced by the miniſter.*

Rubrick.

¶ *Then ſhall this general* CONFESSION *be made in the name of all thoſe that are minded to receive the holy communion, by one of the* miniſters, *both he and all the people kneeling humbly upon their knees, and ſaying,*

The Miniſter.

Almighty God, father of our Lord Jeſus Chriſt, maker of all things, judge of all men; we acknowledge and bewail our manifold ſins and wickedneſs, which we from time to time moſt grievouſly have committed, by thought, word, and deed, againſt thy divine majeſty, provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, and are heartily ſorry for theſe our miſdoings: the remembrance of them is grievous unto us; the burden of them is intolerable; have mercy upon us, have mercy upon us moſt merciful father; for thy ſon our Lord Jeſus Chriſt's ſake, forgive us all that is paſt, and grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, to the honour and glory of thy name, through Jeſus Chriſt our Lord. *Amen.*

Directions.

☞ *In this* confeſſion *of* ſins, *join with the* miniſter *both in* heart *and* voice, *with the* greateſt humility, *for you are equally therein concerned with him.*

Rubrick.

Rubrick.

¶ *Then ſhall the* prieſt (*or* biſhop *being preſent*) *ſtand up, and turning himſelf to the people, pronounce this* Absolution.

The Miniſter.

Almighty God, our heavenly father, who of his great mercy hath promiſed forgiveneſs of ſins to all them that with hearty repentance, and true faith, turn unto him; have mercy upon you, pardon and deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

Directions.

☞ *When the* abſolution *begins, then* hold your peace *and attend to the* miniſter *with all your heart; and placed in an* humble poſture, *beg earneſtly of God that he will pleaſe to confirm in heaven the* abſolution *of your* ſins, *pronounced at this time, by his miniſter. But for any one to repeat the* abſolution *word for word with the* miniſter, *is very abſurd, and ſhews much ignorance: for the* people's *part here is to be* ſilent *and to* attend, *and to ſay nothing but a moſt earneſt* Amen, *with a firm reſolution to lead a new life. And therefore let me warn you in all the public prayers, that you* join *with the* miniſter *where you are bid, and at all other times be* ſilent, *attend and make it your own, by ſaying a hearty* Amen.

☞ *The obſerving* order *and* decency *in prayer tends much to edification; whereas the contrary begets diſtraction, and diſturbs both yourſelf and your neighbour; it offends devout and underſtanding people mightily, to hear men and women ſay their prayers* abſurdly *and* indecently, *holding their tongues where they ſhould ſpeak, and joining with the miniſter* aloud, *where they ſhould only* hearken *and ſay* Amen. *But what can be more improper than to hear them promiſcuouſly abſolve themſelves, and one another, and taking the* prieſtly *office on them in a part of it, which is one of the moſt diſtinguiſhing he has?*

☞ *When the* abſolution *is over, attend diligently to the* ſentences of ſcripture, *which the* miniſter *is to read: and when he bids you* lift up your hearts to God, *you muſt be ſure not only to do it in* word, *but in* deed, *and with great earneſtneſs.*

¶ *Then ſhall the* Prieſt *ſay;*

Hear what comfortable words our Saviour Chriſt ſaith unto all that truly turn to him.

Come unto me all ye that travel and are heavy laden, and I will refreſh you. *Matth.* xi. 28.

So

So God loved the world, that he gave his only begotten ſon, to the end that all that believe in him ſhould not periſh, but have everlaſting life. *John* iii. 16.

Here alſo what St. *Paul* ſaith.

This is a true ſaying, and worthy of all men to be received, that Chriſt Jeſus came into the world to ſave ſinners. 1 *Tim.* i. 15.

Hear alſo what St. *John* ſaith.

If any man ſin, we have an advocate with the father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins. 1 *John* ii. 1.

¶ *After which the* Prieſt *ſhall proceed, ſaying*;

Lift up your hearts.

Anſw. We lift them up unto the Lord.

Prieſt. Let us give thanks unto our Lord God.

Anſw. It is meet and right ſo to do.

¶ *Then ſhall the* Prieſt *turn to the Lord's table and ſay*,

It is very meet, right, and our bounden duty, that we ſhould at all times, and in all places, give thanks to thee, O Lord, † holy father almighty, everlaſting God.

† *Theſe words* [holy father] *muſt be omitted on* Trinity *Sunday.*

¶ *Here ſhall follow the proper prefa*ce*, according to the time, if there be any eſpecially appointed; or elſe immediately ſhall follow:*

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praiſing thee, and ſaying, Holy, holy, holy Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord, moſt high. *Amen.*

¶ *Proper Prefaces.*

¶ *Upon* Chriſtmay-day, *and ſeven days after.*

Becauſe thou didſt give Jeſus Chriſt thine only ſon to be born, as at this time, for us; who by the operation of the holy ghoſt was made very man, of the ſubſtance of the Virgin *Mary* his mother, and that without ſpot of ſin, to make us clean from all ſin. Therefore, with angels, *&c.*

¶ *Upon* Eaſter-day, *and ſeven days after.*

But chiefly we are bound to praiſe thee for the glorious reſurrection of thy ſon Jeſus Chriſt our Lord: for he is the

the very paſchal lamb, which was offered for us, and hath taken away the ſin of the world; who by his death hath deſtroyed death, and by his riſing to life again hath reſtored us to everlaſting life. Therefore, with angels, &c.

¶ *Upon* Aſcenſion-day, *and ſeven days after.*

Though thy moſt dearly beloved ſon Jeſus Chriſt our Lord, who after his moſt glorious reſurrection manifeſtly appeared to all his apoſtles, and in their ſight aſcended into heaven to prepare a place for us, that where he is, thither we might alſo aſcend, and reign with him in glory. Therefore, with angels, &c.

¶ *Upon* Whit-ſunday, *and ſix days after.*

Through Jeſus Chriſt our Lord, according to whoſe moſt true promiſe the holy ghoſt came down as at this time from heaven, with a ſudden great ſound, as if it had been a mighty wind, in the likeneſs of fiery tongues, lighting upon the apoſtles, to teach them and lead them into all truth, giving them both the gift of divers languages, and alſo boldneſs with fervent zeal, conſtantly to preach the goſpel unto all nations, whereby we have been brought from darkneſs and error, into the light and true knowledge of thee, and of thy ſon Jeſus Chriſt. Therefore, with angels, &c.

¶ *Upon the feaſt of* Trinity *only.*

Who art one God, one Lord; not only one perſon but three perſons in one ſubſtance; for that which we believe of the glory of the father, the ſame we believe of the ſon, and of the holy ghoſt, without any difference or inequality. Therefore, with angels, &c.

¶ *After each of which prefaces ſhall immediately be ſung or ſaid,*

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praiſing thee, and ſaying, Holy, holy, holy Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord, moſt high. *Amen.*

Rubrick.

¶ *Then ſhall the* prieſt, *kneeling down at the Lord's table, ſay in the name of all them that ſhall receive the communion, this prayer following.*

The Miniſter.

We do not preſume to come to this thy table, O merciful Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies. We are not worthy ſo much as to gather up the crumbs under thy table; but thou art the ſame Lord, whoſe property is always to have mercy: grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear ſon Jeſus Chriſt, and to drink his blood, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

Directions.

☞ *When the* prieſt *acknowledges in this form of* humiliation *his own, and the communicant's* unworthineſs, *and God's unmerited* kindneſs *in admitting them to his* holy table, *make this act of humiliation* your own *by your moſt devout attention, and joining with an hearty* Amen.

Rubrick.

¶ *When the* prieſt, *ſtanding before the table, hath ſo ordered the* bread *and* wine, *that he may with more readineſs and decency break the* bread *before the people, and take the* cup *into his hands, he ſhall ſay the prayer of* CONSECRATION *as followeth.*

The Miniſter.

Almighty God our heavenly father, who of thy tender mercy didſt give thine only ſon Jeſus Chriſt to ſuffer death upon the croſs for our redemption, who made there (by his one oblation of himſelf once offered) a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction for the ſins of the whole world, and did inſtitute, and in his holy goſpel command us to continue a perpetual memory of that his precious death until his coming again: hear

Directions.

☞ *This is the prayer of* conſecration, *to be ſaid by the* prieſt *alone; and whilſt he is conſecrating the* bread *and* wine, *raiſe up thy ſoul to ſee with the eye of* faith *what great things the Lord hath left thee in that ſacrament; and pray that they may be a* means *of conveying into your ſoul all the benefits of his precious death, ſaying* ſecretly,

SEND down thy ſpirit and bleſſing upon this means of grace and ſalvation, which thou thyſelf, O Jeſu, haſt ordained.

hear us, O merciful father, we moſt humbly beſeech thee, and grant that we receiving theſe thy creatures of bread and wine, according to thy ſon our Saviour Jeſus Chriſt's holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed body and blood: who, in the ſame night that he was betrayed, (a) took bread; and when he had given thanks (b) he brake it, and gave it to his diſciples, ſaying, Take, eat, (c) this is my body which is given for you, do this in remembrance of me; likewiſe after ſupper (d) he took the cup, and when he had given thanks, he gave it to them, ſaying, Drink ye all of this; for this (e) is my blood of the New Teſtament, which is ſhed for you, and for many, for the remiſſion of ſins: Do this as oft as ye ſhall drink it, in remembrance of me. *Amen.*

(a) *Here the prieſt is to take the patten into his hands.*

(b) *And here to break the bread.*

(c) *And here to lay his hands upon all the bread.*

(d) *Here he is to take the cup into his hands.*

(e) *And here to lay his hand upon every veſſel (be it chalice or flagon) in which there is any wine to be conſecrated.*

Directions.

☞ *Be not diſcouraged if you cannot fill up all ſpaces with regular devotion, or with* intenſe *meditation between the prayer of conſecration and the time of receiving the bread and wine; in this caſe do as well as you can: remember your own offences with as much ſorrow as you can, and the* mercies *of* God *to you in* Chriſt Jeſus, *with as much love, joy, and gratitude; recommend to God's mercy your parents, relations, friends, and all the world. Do any thing that is good and proper to fill up the time; and leave the reſt to God, who is a bounteous rewarder of them that ſeek him.*

☞ *Or when the prayer of* conſecration *is over, if you have time before the* bread *and* wine *are brought to you, uſe the following prayer.*

A Prayer

A Prayer immediately after the Conſecration of the Bread and Wine.

I will offer to thee the ſacrifice of thankſgiving: and will call upon the name of the Lord. I will pay my vows unto the Lord, in the ſight of all his people; in the courts of the Lord's houſe, even in the midſt of thee, O Jeruſalem, praiſe the Lord. *Plaſm* cxvi. 14, 15, 16.

NOW, O my God, proſtrate before thine altar, I dare not ſo much as look upon this myſtery of our ſalvation, if thou hadſt not invited me: I beſeech thee therefore, accept of this repreſentation we make before thee of that all-ſufficient ſacrifice, which thy Son our Saviour Jeſus Chriſt made upon the croſs: let the merit of it plead effectually for the pardon and forgiveneſs of all my ſins, and render thee favourable and propitious to me a miſerable ſinner; let the power of it prevail againſt all the powers of darkneſs; let the wiſdom of it make me wiſe unto ſalvation; and let the peace of it reconcile me unto thee, and bring to me peace of conſcience.

And then, O bleſſed Jeſus my Redeemer, I ſhall be enabled to adore thee, who didſt endure the painful and ſhameful death of the croſs, to recover me from the ſtate of ſin and miſery: I admire thine infinite condeſcenſion, who was pleaſed to be made miſerable, that I might be made happy; poor, that I might be enriched; and didſt die that I might live for ever. With all my ſoul, O dear Jeſus, I love and praiſe thee, for the ſtupendous expreſſions of thy bounty and goodneſs towards me: O lamb of God, that takeſt away the ſins of the world, have mercy upon me; O lamb of God, that takeſt away the

ſins

ſins of the world, grant me thy peace. *Amen.* Lord Jeſus. *Amen.*

Rubrick.

¶ *Then ſhall the* miniſter *firſt receive the communion in* both *kinds* himſelf, *and then proceed to deliver the ſame to the* biſhops, prieſts, *and* deacons, *in like manner (if any be preſent) and after that to the* people *alſo in order, into their hands, all meekly kneeling.*

Directions.

☞ *The* firſt *perſon that receives is the* miniſter, *who has a requeſt to you in behalf of* himſelf, *namely, that as he prays for you with great fervency, you would comfort and encourage him with an hearty* Amen *upon your knees, to the petitions at his taking the* holy elements: *and in the interval between his receiving the* bread *and* wine, *uſe the following prayer.*

A Prayer to be ſaid when the Prieſt is receiving the Bread and the Wine.

Let thy prieſts be clothed with righteouſneſs: and let thy ſaints ſing with joyfulneſs. *Pſalm* cxxxii. 9.

GIVE thy grace, O Lord, we humbly beſeech thee, to all thoſe who are called to any office or adminiſtration in thy church; and ſo repleniſh them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully ſerve before thee, to the glory of thy great name and benefit of thy holy church, through Jeſus Chriſt our Lord. *Amen.*

Directions.

☞ *After the* miniſter *has received the communion in* both kinds, *and is proceeding to deliver the ſame to the* people, *lift up your head to God in the following prayer.*

A Prayer before receiving the Holy Sacrament.

BEhold, gracious Lord, I come to this holy table, as a ſick man to the great phyſician of life; I beſeech thee, O Lord, to cure my infir-

mities, and let me not only receive the outward and viſible ſign, but the inward and ſpiritual grace, the body and blood of thy ſon Jeſus Chriſt, that ſo all carnal affections may die in me, and that all things belonging to the ſpirit may live and grow in me; that I may have power and ſtrength, and victory, to triumph againſt the world, the fleſh, and the devil; and alſo may be endued with all ſuch heavenly virtues which are pleaſing to thee, and which thou wilt eternally reward, for the merit of thy ſon's death; to whom with the father and the holy ghoſt, be all honour and glory, world without end. *Amen.*

Another Prayer juſt before receiving the conſecrated Bread, if Time will permit.

If thou bring thy gift to the altar, and there remembereſt that thy brother hath ought againſt thee; leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift. *Matt.* v. 23, 24.

LET it be thy pleaſure, O God, to work in me whatſoever is wanting to fit me for thy divine acceptance, and a worthy receiving of theſe holy myſteries; give me repentance unto life, not to be repented of; endue me with a lively faith, a perfect love, and an univerſal charity; pity my weakneſs, and forgive my infirmities, that I may worthily receive theſe elements of bread and wine to my ſupport and comfort in this life, and my eternal happineſs in that which is to come. *Amen.*

Directions.

☞ *When the* miniſter *is drawing near you, and before you receive* the bread, *fix your thoughts upon* Jeſus Chriſt *dying for the ſins of the world.*

Rubrick.

Rubrick.

¶ *And when the* prieſt *delivereth* the bread *to any one, he ſhall ſay,*

The Miniſter.

The body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and ſoul unto everlaſting life. Take and eat this in remembrance that Chriſt died for thee, and feed on him in thy heart by faith with thankſgiving.

Directions.

☞ *When the* miniſter *comes to give you the conſecrated* bread *and* wine, *I would have you very intent upon what you are about; but take great heed, leſt while you are ſtriving to raiſe your heart, you be not loſt and bewildered in your thoughts. Strive rather for a ſerious and compoſed mind; let your devotion be rather* regular *and* equal, *than* exalted *and* tranſported; *attend gravely to what the* miniſter *ſays; and when he has repeated that excellent prayer*—"The body of our Lord Jeſus Chriſt, which was given for "thee, preſerve thy body and ſoul unto everlaſting life."—*Be ſure you ſay ſoftly a moſt hearty* Amen; *for is not that the* thing *you come for and deſire? When he has ſaid*—"Take and eat this "in remembrance that Chriſt died for thee, and feed on him in "thy heart by faith with thankſgiving"—*take it with your* right-hand, and glove off, *but without* lolling *with your* elbows *on the rails, or any other* careleſs *and* indecent *poſture; and whilſt you are taking it ſay,* O bleſſed Jeſu! who, *&c. as follows:*

After receiving the Bread.

O Bleſſed *Jeſu!* who vouchſafeſt to be my food, nouriſh my ſoul to eternal life; create in me a mighty hunger after righteouſneſs, and let this divine food inſtill into my weak and languiſhing ſoul new ſupplies of grace, new life, new vigour, and new reſolutions; that I may never again faint, or droop, or tire in my duty.

Directions.

☞ *When the* minister *is drawing near you with* the cup, *fix your thoughts upon* Jesus Christ *dying for the sins of the world.*

Before receiving the Cup.

O Merciful God, grant that this cup, which I am now about to receive, may be unto me a cup of blessing. Sprinkle me with the blood of the ever blessed Jesus, that my soul, being cleansed from all corruptions, may attain to life everlasting.

Rubrick.

¶ *And the* minister *that delivereth the* cup *to any one shall say,*

The Minister.

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

Directions.

☞ *When the* minister *delivereth the* cup, *and says,*—"The "blood of our Lord Jesus Christ, "which was shed for thee, pre-"serve thy body and soul unto "everlasting life,"—*be sure you say* Amen. *And when he has said* —"Drink this in remembrance "that Christ's blood was shed for thee, and be thankful,"—*take it, and drink very* moderately, *regarding neither* thirst *or* pleasure *in that draught. But let me remind you, that you do not pretend to* repeat, *either* loud *or* softly, *the words the* minister *uses in* delivering *the* bread *and* wine; *your business being to* attend soberly *to what he says, and then to say* Amen. *I tell you this, because an idle custom has prevailed of* people's *repeating what the* minister *says, to the disturbance of the* minister, *and to the hindrance, I dare say, of* their own *devotions, which would be furthered by a* grave *and* silent *attention, which I take all occasions to recommend to you. And if these devotions do not hold to the end, you may listen to the* minister *delivering the* bread *and* wine *to the* other *communicants, and say a hearty* Amen *to each of them, for that is praying for the greatest blessing God can bestow on them,* the preservation of their body and soul unto everlasting life.

Whoso

Whoſo eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day. For my fleſh is meat indeed, and my blood is drink indeed. He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him. *John* vi. 54, 55, 56.

When thou haſt received both Kinds, ſay;

I Have done, O Lord, as thou haſt commanded me, and let thy name be for ever bleſſed; O let me find the great Benefits of this thy divine inſtitution; pour down thy graces upon me, direct my goings in thy ways, and enable me by thy power, and ſtrength of this divine food, to perſevere in the practice of a holy and religious life, even to the laſt moment of my days; be thou my peace and refuge, and let my pleaſure and ſafety depend on thee; be thou my portion and greateſt treaſure, and let my eternal happineſs be fixed in the enjoyment of thee, who didſt vouchſafe not only to take our nature upon thee, that thou mighteſt die for our ſins, but haſt left us a perpetual memorial thereof in this holy ſacrament. *Amen.*

A Prayer of Thankſgiving as ſoon as we are retired from the Lord's Table.

I will ſing of the Lord, becauſe he hath dealt ſo lovingly with me: yea, I will praiſe the name of the Lord moſt higheſt. *Pſalm* xiii. 5, 6.

ALL honour, glory, and power, might, majeſty, and dominion, be unto him that ſitteth on the throne, and unto the lamb that was ſlain, for ever and ever.

I give thee moſt humble and hearty thanks, O Lord, that thou haſt been pleaſed to admit me to

renew my baptiſmal covenant with thee in this holy ſacrament.

That thou haſt vouchſafed to feed me with the ſpiritual nouriſhment of the body and blood of thy ſon Jeſus Chriſt; and this not for any merits of my own, but for the ſake of thy infinite goodneſs and mercy.

Unworthy though I am, yet thy bounty, O Lord, never fails; the love of my ſaviour is not diminiſhed; and the virtue of his propitiation is never exhauſted: Grant, therefore, I beſeech thee, that this holy ſacrament may never turn to my judgment and condemnation.

But that it may be health and recovery under all my weakneſſes and infirmities;

Safety and defence againſt all the attacks of my ſpiritual enemies;

Vigour and ſtrength to all my holy purpoſes and reſolutions;

Comfort and ſupport under all the afflictions and calamities of life;

Aſſiſtance and directions under all difficulties and doubts;

Courage and conſtancy under all dangers and perſecutions, eſpecially in times of ſickneſs, and at the hour of death.

Finally, let it procure for me pardon and forgiveneſs in this life, mercy and favour at the day of judgment, and a never-fading crown of glory in thy heavenly kingdom; where with thy ſon Jeſus Chriſt, and the bleſſed ſpirit, thou liveſt and reigneſt one God world without end.

Rubrick.

Rubrick.

¶ *If the conſecrated* bread *or* wine *be all ſpent before all have communicated, the* prieſt *is to conſecrate more according to the form before preſcribed, beginning at* [our Saviour Chriſt in the ſame night, *&c.*] *for the bleſſing of the* bread; *and at* [likewiſe after ſupper, *&c.*] *for the bleſſing of the* cup, *as you will find it on* pages 106, 107.

Directions.

☞ *When all have communicated, and the* miniſter *returns to the* remaining part *of the* communion office (*by ſome called the* poſt communion) *be ſure you be not unready to join with him; nay, though you ſhould not have ended your* private *devotions, yet break them off, though in the middle, and join with the* public *ones, for that is better, and your* duty; *and go on with him in* heart *till he has made an end.*

Rubrick.

¶ *When all have communicated, the* miniſter *ſhall return to the Lord's table, and reverently place upon it what remaineth of the conſecrated elements, covering the ſame with a fair linen cloth.*

¶ *Then ſhall the* prieſt *ſay the Lord's prayer, the people repeating after him every petition.*

The Miniſter and People.

Our father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth, as it is in heaven: give us this day our daily bread, and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

¶ *After ſhall be ſaid as followeth:*

The Miniſter.

O Lord and heavenly father, we thy humble ſervants entirely deſire thy fatherly goodneſs mercifully to accept this our ſacrifice of praiſe and thankſgiving, moſt humbly beſeeching thee to grant, that by the merits and death of thy ſon Jeſus Chriſt, and through faith in his blood, we and all thy whole church may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here we offer and

preſent unto thee, O Lord, ourſelves, our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto thee, humbly beſeeching thee, that all we who are partakers of this holy communion, may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold ſins, to offer unto thee any ſacrifice, yet we beſeech thee to accept this our bounden duty and ſervice; not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord; by whom, and with whom, in the unity of the holy ghoſt, all honour and glory be unto thee, O father almighty, world without end. *Amen.*

¶ *Or this:*

Almighty and everliving God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy myſteries, with the ſpiritual food of the moſt precious body and blood of thy ſon our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy favour and goodneſs towards us, and that we are very members incorporate in the myſtical body of thy ſon, which is the bleſſed company of all faithful people; and are alſo heirs through hope of thy everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear ſon. And we moſt humbly beſeech thee, O heavenly father, ſo to aſſiſt us with thy grace, that we may continue in thy holy fellowſhip, and do all ſuch good works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord; to whom with thee, and the holy ghoſt, be all honour and glory, world without end. *Amen.*

¶ *Then ſhall be ſaid or ſung,*

Glory be to God on high, and in earth peace, goodwill towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorify thee, we give thanks unto thee for thy great glory, O Lord God, heavenly king, God the father almighty.

O Lord, the only-begotten ſon Jeſu Chriſt: O Lord God, Lamb of God, ſon of the father, that takeſt away the ſins of the world, have mercy upon us; thou that takeſt

takeſt away the ſins of the world, have mercy upon us; thou that takeſt away the ſins of the world, receive our prayers; thou that ſitteſt at the right-hand of God the father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Chriſt, with the holy ghoſt, art moſt high in the glory of God the father. *Amen.*

The Rubrick.

¶ *Then the* prieſt, (*or* biſhop, *if he be preſent*) *ſhall let them depart with this* BLESSING.

The peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his ſon Jeſus Chriſt our Lord; and the bleſſing of God almighty, the father, the ſon, and the holy ghoſt, be amongſt you, and remain with you always. *Amen.*

Then ſay,

Let this day, O my God, be noted in the book of life.—Forget not my prayers, O Lord, nor let my coldneſs and wanderings, and infinite unworthineſs turn them into ſin.—Lord, hear my prayers, and let my cry come unto thee.

Ejaculations and a ſhort Prayer when the Communion Service is ended.

Lord, now letteſt thou thy ſervant depart in peace, according to thy word: for mine eyes have ſeen thy ſalvation. *Luke* ii. 29, 30.

NOW, O Lord, refreſhed with this heavenly banquet of thy ſon's inſtitution, I have ſealed my repentance, and flee unto thee for pardon for all thoſe imperfections that have accompanied me at this time, in my attendance at thy altar; forgive the deadneſs and dulneſs of my affections, the wanderings of my thoughts, and diſtractions of my mind; let the ſincerity of my holy purpoſes and reſolutions be accepted, notwithſtanding my weakneſs and frailty.

Oh! let this commemoration of my crucified Saviour influence all my thoughts, words, and actions, that my converſation may be as becometh the goſpel of Chriſt. Reward me not according to my deſerts, but according to my great neceſſities, and thine own rich mercies in Jeſus Chriſt; to whom with thee, O God the father, and God the holy ghoſt, be all honour and glory, world without end. *Amen.*

Directions.

☞ *Now* ariſing, *depart reverently from the* Lord's table *with a glad heart and cheerful countenance: preſerve good thoughts in your mind; behave with gravity, yet be not* ſullen *or* moroſe; *for a Chriſtian's behaviour ſhould not be without* innocent alacrity *or* cheerfulneſs.

INSTRUCTIONS

How to live well, after a worthy receiving of the Sacrament.

The ſecret things belong unto the Lord our God; but thoſe things which are revealed belong unto us, and to our children for ever. *Deut.* xxix. 29.

1. IF thou wouldſt preſerve thy faith incorrupt, and thy devotion from diſtraction, content thyſelf with reverencing and admiring theſe holy myſteries; and do not indulge a buſy curioſity, in bold and unprofitable inquiries concerning them, for this is one way to damp a godly zeal, and to perplex thy mind with intricate and endleſs doubts.

2. Happy is that meekneſs and poverty of ſpirit, which induſtriouſly declines the rugged

thorny paths of controverſy and captious diſputes; and walks in the plain ſmooth way of duty and practical religion; which ſtudies God's commands, and labours to underſtand things of a ſize with its own capacity, without troubling itſelf about his doings and decrees.

3. Too many inſtances there are of daring men, who, by preſuming to ſound the deep things of religion, have cavilled and argued themſelves out of all religion. Theſe men miſtake their buſineſs: for the thing required of a Chriſtian, is not penetration, and ſubtilty of wit, nice diſtinction, or ſublime notions, but victorious faith, and an honeſt holy life; ſobriety, and temperance, and chaſtity, juſtice and charity, piety and devotion.

4. Theſe doubts are not always ſinful, nor always from themſelves, but frequently owing to the temptations of the devil, and induſtriouſly ſcattered by him, with wicked artifice and malicious deſign. Be not therefore too anxious upon theſe occaſions. Trouble not thyſelf to argue nicely, nor employ thy thoughts upon the matter, nor hold thyſelf concerned to be able to anſwer every cavil, which he puts into thy head: but keep cloſe to ſcripture, and do thy duty; and the enemy will ſoon retreat when he finds thee neglect his attempts.

5. Think not theſe inward diſtractions a ſign that thou art forſaken of God. They are rather on the contrary, a mark of grace. God ſuffers them to exerciſe thy patience, to try thy conſtancy, to promote thy ſpiritual advantage. Proceed then in thy Chriſtian courſe with reſolution

and patience, and ſtill frequent the ſacrament with ſtedfaſt faith, and humble reverence.

6. Whatever there thou findeſt to exceed thy underſtanding, put it to God's account; and leave him to make it good, though thou canſt not conceive how it ſhould be done. He will not deceive thee; but they, who rely upon their own underſtanding, are ſure to deceive themſelves. For,

7. Remember, God hath ſaid, that *he walks and dwells with the humble, and ſhews his ways to the meek; that he reveals himſelf to babes*; that he opens the eyes of the honeſt and ſincere; but hides his grace and knowledge from the proud and wiſe in their own ſight. Human reaſon may both deceive and be deceived: but faith hath God for its foundation, and cannot err; becauſe depending upon one who is truth itſelf, incapable of miſtaking, or of impoſing upon others.

8. It is therefore highly fit, and in matters of religion, abſolutely neceſſary, that theſe two principles ſhould know their order, and reſpective ſtations; and each contain itſelf within its proper ſphere. Faith (which ſuppoſes a revelation received and acknowledged) challenges the higheſt place; and reaſon ought to keep her diſtance, to ſerve and follow after, not to ſet bounds to, or aſſume, and encroach, and uſurp over the other. For,

9. Faith and charity are the two pillars, upon which Chriſtianity ſtands; the two governing principles of a good man's opinions and actions. And their authority and influence are, in no one inſtance, more conſiderable, than in this of the bleſſed ſacrament. God is infinite and eternal, his

his power unbounded and incomprehenſible, he *does whatſoever pleaſeth him in heaven and earth:* and who can *underſtand his council, or find out all his methods?*

10. If the works of God were ſuch, as human reaſon could penetrate with eaſe, they would loſe great part of their glory. We ſhould ſoon abate of our awe and veneration for their author, if his dealings were not above the power of our tongues to expreſs, and the utmoſt extent of our imaginations to conceive. *O that men would therefore praiſe the Lord for his goodneſs, and confeſs the wonders that he doth for the children of men! for great and marvellous are thy works, O Lord God almighty; how unſearchable are thy judgments, and thy ways paſt finding out?* Pſalm cvii. Rev. xv. Rom. xi.

A Prayer of Thankſgiving, in our Retirement, after we are returned Home, from the Lord's Table.

Behold thou art made whole, ſin no more, leſt a worſe thing come unto thee. *John* v. 14.

O Lord my God! I acknowledge with all thankfulneſs of heart thy great mercy and goodneſs, in giving me an opportunity of approaching thy holy table, in diſpoſing my mind to commemorate the infinite love of my crucified Saviour, to render him thanks and praiſe for laying down his life as a ſacrifice for the ſins of the world, and to repreſent unto thee that ſacrifice as a full ſatisfaction for them; whereby thou doſt incline me humbly to hope for all the benefits of his death and paſſion. But,

What

What thanks, moſt gracious God, can I return unto thy divine majeſty, for impreſſing a ſenſe of my duty upon my mind; and for that ſtrength and power, whereby thou haſt, in ſome meaſure, enabled me to perform it? I will praiſe and magnify thy great and glorious name, and I will entirely devote myſelf to thy ſervice, as long as I have any being.

Bleſſed be thy name for thoſe freſh ſupplies of grace I have received; grant that they may make me run the way of thy commandments with delight and pleaſure, that I may never more faint, or droop, or tire in my duty. Bleſſed be thy name for thoſe comfortable aſſurances thou haſt given me of pardon and forgiveneſs.

Let this thy compaſſionate goodneſs be a perpetual obligation to love and gratitude. Let it put me upon my guard, that I may watch over all my ways, and do always that which is well-pleaſing in thy ſight.

Bleſſed be thy name, for that peace and quiet thou haſt reſtored to my ſoul; for thoſe reſolutions thou haſt wrought in me to perſevere in thy ſervice to the end of my days; make them firm, vigorous, and conſtant; and never let any ſinful paſſions any more ruffle and diſcompoſe my mind.

Bleſſed be thy name for that reliſh thou haſt given me of ſpiritual delights, that deſire of poſſeſſing the eternal inheritance: Let the enjoyments of ſenſe appear mean and contemptible; and let not the pleaſures of the world henceforward any more prevail upon me to tranſgreſs thy holy laws.

Grant,

Grant, O Lord, that I may walk worthy of theſe thy diſtinguiſhing mercies, and live as it becomes the redeemed of the Lord. Without thee, O bleſſed Jeſus, I can do nothing; without thee, who art the ſun of righteouſneſs, I ſhall walk in darkneſs; without thee, who art the phyſician of ſouls, I ſhall languiſh and die; without thee, who art the joy of all devout minds, I ſhall conſume my days away in ſadneſs. Remain therefore, O Lord, and abide with me for ever; I ſhall then be enabled to do thy will in this life, and thereby be qualified to partake of thy glories to all eternity in the next. *Amen, Amen.*

Directions.

☞ *Thus having complied with the duties of the* morning, *you may refreſh yourſelf with a temperate and cheerful meal, and thankfully enjoy the good things of this life, which God hath bleſſed thee with. As to the* afternoon *of this, and all other* Lord's days, *you are piouſly and prudently to divide it between the public ſervice, family duties, private devotions, offices of charity, if they preſent themſelves; and, I will add, your own neceſſary refreſhment: for I am not ſo ſtrict as* totally *to forbid you ſome time upon that* day, *to unbend your mind, and relax your thoughts, by any company and converſation that is inſtructive, and innocently diverting; but I abſolutely forewarn you againſt all places of public reſort, all gaming, and ſportful exerciſes, as giving offence to ſome, and bad examples to others; for they are unſuitable to the ſeriouſneſs and ſolemnity of the day, and indeed ſavouring too much of levity and profaneneſs: and for the further improvement of thy ſoul, read a leſſon out of the New* WHOLE DUTY OF MAN, *Sunday* 2. Section III.

N. B. *After theſe good inſtructions and devotions, if thou wouldſt,* my devout Chriſtian! *perſevere in thy duty, and deſireſt to lead an holy and godly life for the future, I would adviſe thee, by all means (after you have ended the foregoing*

meditation)

meditation) *to make the* ſecond part * *of this New Week's Preparation to be thy companion for the week* enſuing; *for beginning with the devotions* for this Sunday's evening, *it will furniſh thee, through the courſe of* another week, *with ſuch* devotions, meditations, *and* hymns, *as will be acceptable to Almighty God, after thou haſt been a worthy partaker of the* Lord's ſupper.

☞ *Thoſe* ſervants *and* others, *who have not the command of their own time, and therefore cannot employ as much of it in theſe exerciſes as they could wiſh and deſire;* they *may reſt aſſured that* GOD *approves and accepts their willing mind, provided they go on in a ſincere reſolution to avoid and forſake ſin, and live in the fear of* GOD; *and behave themſelves with conſcience and honeſty in thoſe ſeveral ſtations of life which his providence has appointed them.*

Occaſional Prayers.

A Morning Prayer, to be uſed any Day in the Week.

O let me hear thy loving kindneſs betimes in the morning, for in thee is my truſt: ſhew thou me the way that I ſhould walk in, for I lift up my ſoul unto thee. *Pſalm* cxliii. 8.

O Moſt mighty and gracious God, to whom I am indebted for all the good things I enjoy; for in thee I live, and move, and have my being; I deſire to adore and bleſs thy glorious name, humbly beſeeching thee to accept this my morning ſacrifice of praiſe and thankſgiving for the comfortable refreſhment of the night paſt, for thy preſervation of me [*and my family and all that*

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* *N. B.* The *ſecond part* of the NEW WEEK'S PREPARATION (as well as the *firſt part*) publiſhed by the KING's AUTHORITY, is ſold by ALEX. HOGG, at the KING's-ARMS, No. 16, *Paternoſter-Row, London.*

belongs

belongs to me] from fire, robbery, and tempeſt, and from all perils and dangers, and eſpecially for bringing me in health and ſafety to the beginning of this day, in which I beſeech thee, O Lord, to keep me without ſin.

Give me awful thoughts of thy divine majeſty, and ſuch an humble, ſerious, and devout frame of mind, that my adoration may not reſt in a mere outward form of godlineſs, but that I may always offer unto thee a lively ſacrifice, holy and acceptable in thy ſight.

Be with me, O Lord, this day in all places and upon all occaſions: direct and guide me, ſanctify and preſerve me: keep me both outwardly in my body, and inwardly in my ſoul: defend me from the power and malice of the devil, from the corruptions of my own ſinful nature, and from thoſe ſins eſpecially, that ſeem moſt habitual to me. Pardon, I beſeech thee, all the ſins I have at any time committed, grant that I may die unto ſin, and riſe again unto righteouſneſs; that henceforth being freed from ſin, all things belonging to the ſpirit may live and grow in me.

[Direct me, O Lord, in all my affairs, bleſs my labours and ſtudies, and give me grace to do my duty in that ſtate of life, whereunto thou haſt been pleaſed to call me, and make me therewith content: continue to me the bleſſings I enjoy;

☞ *On* Sunday *morning* inſtead *of the* oppoſite *paragraph*, ſay,

[And now I am going to the place of thy public worſhip, I beſeech thee let thy holy ſpirit accompany me, and make me devout, ſerious, and attentive. Raiſe my mind from the thoughts of this world to the conſideration of the next; that I may join fervently in the prayers and

joy; ſupply me with thoſe I want; and turn from me all thoſe evils which I have moſt righteouſly deſerved; or which either the malice of the devil, or the wickedneſs, or misfortunes of the world may bring upon me.]

and praiſes of thy church, and liſten to my duty with an honeſt heart, in order to practiſe it. And give me grace to dedicate this day, as thou haſt appointed me, to thy ſervice and the care of my ſoul. Direct me in all my ways, and guide my feet in thy paths, that I may, at the laſt, from a life of righteouſneſs, be tranſlated to a life of eternal glory.]

I reſign, O God, and give myſelf to thy providence; I ſubmit myſelf to all the events which it ſhall pleaſe thee to bring upon me; and grant me always thoſe things, whether proſperous or adverſe, that may beſt conduce, and be moſt profitable to my eternal ſalvation. So, my God, do with me what thou ſeeſt good, and let thy holy will be done in me, and by me, for the ſake of Jeſus Chriſt our Lord. And for this end,

Teach me to direct my converſation as becometh the goſpel; and grant that I may this day, and for ever, endeavour to mortify my corrupt inclinations, to cleanſe myſelf from all filthineſs of fleſh and ſpirit, and to bring every inordinate deſire to the obedience of thy will.

Fill my heart with ſuch honeſt and upright affections for truth and juſtice, that no worldly intereſt or advantage, how promiſing or great ſoever, may be able to ſhake my integrity, which I beg may be always ſupported by thy providence, and that in the uſe of honeſt and lawful means I may improve that talent, which thy infinite wiſdom and goodneſs has committed to my charge.

[“Be

[" Be gracious, O moſt merciful God, to the " whole race of mankind, pity the deplorable " ſtate of thoſe that know thee not, and have " never heard of thy name: reform the wicked " and impenitent; and let all that name the " name of Chriſt depart from iniquity.

" Let every one of my friends and relations, " O God, be of the number of thoſe whom thou " loveſt and delighteſt in. Defend them from " the evils and temptations of this world; and " grant them whatever thou ſeeſt needful both " for their ſouls and bodies."]

And now, O my God! relying firmly on thy gracious promiſes, I commend into thy hands myſelf, and all that thou haſt given or bleſſed me with, my ſoul and body, and all my relations: keep us from all evil, lead us into all good, carry us ſafely through the dangers and temptations of this wicked world, to that place of everlaſting reſt and peace, which thou haſt prepared for thoſe that die in the Lord, through the merits of thy beloved ſon Jeſus Chriſt, my Lord and Saviour, in whoſe words I ſum up and recommend the wants of all mankind, together with my own, ſaying, *Our Father which art in heaven*, &c.

An Evening Prayer, to be uſed any Day in the Week.

Lord, let my prayer be ſet forth in thy ſight as the incenſe, and let the lifting up of my hands be an evening ſacrifice. *Pſa.* cxli. 2.

O Lord! thou hateſt iniquity with a perfect hatred, yet I am aſſured, that thou delighteſt in the ways of mercy; that thou art a tender lover

lover of ſouls, and not only permitteſt, but inviteſt us, miſerable creatures, to come unto thee. With humble confidence, then, O Lord, I lift up my ſoul unto thee, beſeeching thee, in much mercy, to look upon me, and to eaſe me of the burden of my corrupt and ſinful inclinations.

Forgive, I meekly beſeech thee, whatever I have done amiſs this day, and all my life paſt, either againſt thee, my neighbour, or myſelf; O cleanſe me from all my ſecret and unknown tranſgreſſions: and, O merciful father, grant that I may ſeriouſly conſider and reflect upon the foulneſs and deformity of ſin, and what dreadful threatnings thou haſt denounced againſt it; that I may become a true and ſincere mourner for my paſt ſins; and as far as is poſſible, redeem my miſpent time, by employing the remainder of my days in thy ſervice, and to thy glory.

Give me, O Lord, a new heart, new affections, and new deſires; that I may love thee with more ſincerity, and ſerve thee with greater faithfulneſs than I have ever yet done.

Teach me, O Lord, ſo to number my days, that I may apply my heart unto true wiſdom.

Let me never be ſeparated from thee; but grant that I may be of the number of thy faithful and obedient ſervants, who are united to thee by grace and good works in this life, and will hereafter live with thee in endleſs bliſs and happineſs. And,

Grant that in the days of health and proſperity I may conſider my latter end, and remember and provide for that great account, which I muſt one day give before the judgment-ſeat of Chriſt; that

that when the hour of my departure ſhall come, I may meet death without fear and amazement; and with a well-grounded hope of thy mercy and goodneſs, may cheerfully reſign up my ſoul into thy hands; and may be willing and even deſirous to leave this world, when thou my God, in thy great wiſdom, ſhall ſee it fitting.

Be mindful, O Lord, of all that are in any affliction or diſtreſs. Relieve and comfort thoſe that ſuffer for the teſtimony of a good conſcience, or that labour under the torments of a wounded ſpirit. Let the ſorrowful ſighing of the afflicted come before thee; and deliver them, in thy good time, out of all their troubles.

Here may be added the Two *paragraphs in the* morning *prayer on* page 101, *marked thus* ["].

To theſe my prayers and interceſſions, I deſire to add my unfeigned praiſes for all thy bleſſings, ſpiritual and temporal. I bleſs thee more particularly for the mercies of the day paſt, for preſerving me in health and ſafety, and delivering me from the evils which I have moſt juſtly deſerved.

Give me grace to make a right uſe and improvement of all thy mercies; and vouchſafe, O Lord, to continue to me thy gracious favour and protection. Be thou pleaſed of thy great goodneſs to take me [*my dear huſband or wife and children*] and all that belong to me, this night, under the care of thy good providence. Defend us from all perils and dangers; and after the comfortable refreſhments of reſt and ſleep, raiſe us up in health and ſafety, with hearts full of love to thee, and zeal to thy ſervice, through Jeſus

Chriſt our Lord, in the fulleſt ſenſe of whoſe words I pray to be heard; ſaying, *Our Father*, &c.

A Prayer during the Time of Sickneſs.

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour; the life of them that believe, and the reſurrection of the dead; I humble myſelf before thee with ſincere acknowledgments of thy juſtice, in all the diſpenſations of thy divine providence. Look with an eye of compaſſion upon me thy poor afflicted ſervant, and ſanctify, I beſeech thee, this thy fatherly correction to me, that I may never murmur or repine under any of thy wiſe diſpenſations; but at all times receive thy judgments as a means to wean me from the world; to bring me nearer to thyſelf; and to purge away all that droſs and defilement which my ſoul has contracted in this ſtate of ſinful mortality.

I confeſs, O gracious Lord, that thy judgments are juſt, and that thou of thy goodneſs haſt cauſed me to be troubled; for notwithſtanding all the gentle methods which thou haſt uſed towards me, I have not loved thee as I ought to do; but in the days of health and proſperity have forgotten thee my God, and gone in the paths of vanity and folly: but, O merciful father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful, mercifully aſſiſt my prayers that I offer unto thee in all my troubles and adverſities: and eſpecially let not my ſins provoke thee to turn away thy face from me thy ſervant, now ſeeking unto thee

thee in this time of my trouble; ſhut not up the bowels of thy tender compaſſion from me; but for the merits and interceſſion of thy beloved ſon, pardon all my ſins, and vouchſafe, I beſeech thee, for his ſake, to be reconciled unto me.

Support me under all my pains, weakneſſes, and infirmities; ſtrengthen my faith, enlarge my hopes, increaſe my charity, and perfect my repentance. Make thou my bed in my ſickneſs, and lay not more upon me than thou wilt enable me to bear; give a bleſſing to the means that ſhall be uſed for my recovery; and ſay unto my ſoul, I am thy ſalvation; and if it be thy good pleaſure, reſtore me to my former health, that I may lead the reſidue of my life in thy fear, and to thy glory: but if thou haſt determined that this ſickneſs ſhall be unto death; grant, O merciful father, that the more the outward man decayeth, ſo much the more I may find the inward man ſtrengthened and renewed with thy grace and holy ſpirit. O give me grace ſo to take this thy viſitation, that after this painful life is ended, I may dwell with thee in life everlaſting, through the merits and mediation of Jeſus Chriſt, my dear and only Saviour. *Amen.*

A Prayer to be uſed on taking Phyſic.

O God, the creator and preſerver of all mankind, who knoweſt our neceſſities before we aſk, and our ignorance in aſking, without whom all our endeavours are but vain, I, in a deep ſenſe of all thy mercies, acknowledge it to be an eminent token of thy goodneſs, that I am not cut off in the midſt of my ſins, by a ſudden and

and unprovided death, and am particularly thankful that thou haſt placed me in ſuch ſtation and circumſtances as to be enabled to obtain the uſe of ſuch means as thou haſt ordained for the benefit of mankind. Oh! give thy bleſſing to theſe means now uſed for my recovery, and (if it be thy bleſſed will) make them ſo effectual for that end, that I may live and be an inſtrument of thy glory, and better prepared for the coming of my dear Lord, when every man ſhall be judged according to what he has done in the fleſh, through Jeſus Chriſt our Lord. *Amen.*

A Prayer when labouring under any grievous Pains.

O Lord, our refuge and ſtrength, who art a preſent help in time of trouble; look down from heaven; behold, viſit, and relieve me thy ſervant; and ſend me that eaſe and comfort in this time of my diſtreſs, as ſhall ſeem to thee moſt expedient for me. O let me never murmur or repine under any affliction thou ſeeſt fit to lay upon me; for thy tender mercy is over all thy works; and my ſins deſerve much greater pains than I now feel. Grant therefore, O gracious Lord, that I may meekly and quietly ſubmit to thy will, and never be raſhly or unbecomingly tranſported into any indecent expreſſions, or cauſed to entertain a hard thought of thy providence, under the extremity of my pains; but whatever evils or ſorrows I may feel, let me ſtill love thee, and believe thee to be a kind and merciful father; ſtrengthen and ſupport me with the conſolations of thy holy ſpirit, and ſanctify this affliction to me, that it may produce in me the fruits

fruits of a true and ſincere repentance, who ſeek for relief, mercy, and forgiveneſs, only through the merits, and in the name of Jeſus Chriſt our Lord and Saviour. *Amen.*

A Prayer to be uſed for a Sick Child.

O Father of mercies, and God of all comfort, to whom alone belong the iſſues of life and death, we flee unto thee for ſuccour in behalf of this child here lying under thy hand in a weak and ſickly ſtate. Viſit *him*, O Lord, with thy ſalvation: deliver *him*, in thy good time, from *his* bodily pain; comfort *him* in *his* greateſt extremity, and ſave *his* ſoul, for thy mercies ſake.

We know, O Lord, that if thou wilt, thou canſt raiſe *him* up, and prolong *his* days here on earth: wherefore we humbly beſeech thee, if it be thy pleaſure, to raiſe *him* up again, that *he* may, together with *his* years and ſtature, grow in wiſdom and in thy fear, and thereby to comfort *his* parents and to glorify thee, by doing good in his generation.

But whether *he* live or die, let *him* be thine; and either preſerve *him* to be thy true and faithful ſervant here on earth, or elſe receive *him* into thoſe heavenly manſions, where the ſouls of them that ſleep in the Lord Jeſus, enjoy perpetual reſt and felicity. Grant this, O Lord, for thy mercies ſake in the ſame thy ſon, our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy ghoſt, one God, world without end. *Amen.*

A Prayer to be uſed by a Woman during her being with Child.

O Moſt merciful God, the ſupreme diſpoſer of all events, the author of our being, the fountain of life, and the refuge of all that truſt in thee; I, thy unworthy ſervant, adore thy glorious majeſty, which has begun an excellent work in me, which no eye but thine ſees, and no hand but thy almighty power can finiſh; and I do moſt humbly implore thy gracious aid and protection. Be thou to me, O Lord, in this time of danger and peril, a ſure guardian and rock of defence; and be pleaſed not only to perfect and complete that which thou haſt now begun in me, with its due ſhapes, and full growth; but preſerve me from all frights, or evil accidents, which may cauſe me to miſcarry.

Let thy almighty hand form it with an underſtanding mind and heart, and with all thoſe holy and good diſpoſitions, that may make it always know, love, and fear thee, and be amiable in thy ſight. I therefore moſt humbly beſeech thee to ſanctify it from the womb, and to receive and reckon it for thy child, as ſoon as it is mine; lent to me for my comfort, but created and reſerved by thee for thy ſervice in this world, and to reign with thee in glory in the world to come.

I acknowledge the juſtice of thy ſentence, when thou ſaidſt unto the woman, I will greatly multiply thy ſorrow in conception, in ſorrow ſhalt thou bring forth children: ſtrengthen me therefore, and enable me to go through all the pains and uneaſineſs of child-bearing with patience and ſubmiſſion to thy will; conſidering that they

they are the juſt puniſhment of ſin: give me an humble truſt and dependence on thy fatherly care and good providence; and make me, in thy good time, a joyful mother of a hopeful child, which may live to be an inſtrument of thy glory, and by ſerving thee faithfully, and doing good in its generation, may be received into the manſions of eternal bliſs, through Jeſus Chriſt our Lord. *Amen.*

A Prayer to be uſed by a Perſon under Affliction.

O God of all mercy, and father of all comfort, ſupport me under the troubles thou haſt moſt righteouſly laid upon me. I confeſs that mine iniquities are many, and that my ſins have deſerved more grievous puniſhments than I now ſuffer under thy juſtice, which leaves none of the events of this life to chance or uncertainty, but diſpoſes of all things, by thy good providence, for the benefit of thy creatures. Therefore extend thy mercy, and have pity upon me; and conſidering the infirmities of my nature, deal with me, not according to my ſins; but after thine own great mercy, pardon all my ſins, and after thou haſt brought me to a true ſenſe of my own unworthineſs, and to a ſincere repentance, reſtore me to thy love, peace, and favour. But if for reaſons, beſt known to thy infinite wiſdom, thou ſhalt ſee fit to continue my preſent troubles, thy bleſſed will be done, beſeeching thee only to enable me patiently to bear, and contentedly to ſubmit to the diſpenſations of thy good providence, how contrary ſoever to fleſh and blood, and to direct me to uſe all proper and honeſt

means to bring them to an end, without murmuring and repining; all which I moſt humbly requeſt, through the merits, and in the name of Jeſus Chriſt, my dear redeemer, who, in his own fleſh, bore my infirmities, and all my ſorrows. *Amen.*

A Prayer to be uſed by a Perſon troubled in Mind.

O Bleſſed Lord, the father of mercies, and the God of all comfort, look down, I humbly beſeech thee, with pity and compaſſion upon a miſerable creature, under great ſorrow and dejection of mind. Thou of thy juſtice and wiſdom doſt write bitter things againſt me: thy wrath lies hard upon me, and my ſoul is brought low, even unto the duſt. I confeſs with hearty ſorrow, that my ſins are many and very great; but greater is thy mercy to penitent ſinners. I confeſs my ſins have deſerved much more grievous puniſhments than I feel; but ſhouldſt thou be extreme to mark what I have done amiſs, I ſhall not be able to abide it. Great is the malice of the power of darkneſs, and great is my own weakneſs; but much greater is thy power and goodneſs. O then! give me a right underſtanding of myſelf, and of thy threats and promiſes, that I who travail and am heavy laden with my ſins, may at thy call, come unto thee only for ſuccour, and put my whole truſt always in thee. O receive me, and relieve me, and revive me, take pity upon my ſorrowful ſoul; ſhut not up thy tender mercies in diſpleaſure, but make me hear of joy and gladneſs, that the bones which thou haſt broken may rejoice. Break not the bruiſed reed, and quench

not

not the ſmoking flax. Deliver me from the fear of the enemy, and lift up the light of thy countenance upon me, and give me peace of conſcience, and joy in the holy ghoſt.

Make me to wait with patience, for thy good appointed time, to comfort me, and make me know aſſuredly, that it is good for me that I have been in trouble. In the mean time, O Lord, give me the ſhield of faith, whereby I may be able to quench all the fiery darts of the devil; that, truſting in thee, and in thy promiſes, I may at laſt be more than conqueror, looking unto Jeſus, the great captain of my ſalvation. Therefore, when my fears preſs hard upon me, I will hope in thy mercy, and put my truſt and confidence in thee. For which end therefore I humbly pray thee to infuſe thy grace into my heart; purify my ſoul; diſpel thoſe black irregular thoughts and apprehenſions, which terrify and diſcompoſe my mind: and be thou my mighty defence in all my wants and diſtreſſes, and my ready helper in this time of need. To thee, therefore, who art able to keep me from falling, and to preſent me faultleſs before the preſence of thy glory, with exceeding joy, be aſcribed all honour, glory, might, majeſty, and dominion, both now and for ever. *Amen.*

A Prayer for all States and Conditions of Men.

O God, the creator and preſerver of all mankind, I humbly beſeech thee to receive theſe my prayers which I offer unto thy divine majeſty, for all ſorts and conditions of men, that thou wouldſt be pleaſed to make thy ways known

unto them, thy ſaving health unto all nations: More eſpecially I pray that thou wilt inſpire the univerſal church with the ſpirit of truth, unity, and concord, that all who profeſs and call themſelves Chriſtians may be led into the way of truth, and hold the faith in unity of ſpirit, in the bond of peace, and in righteouſneſs of life. Finally, I moſt humbly beſeech thee of thy goodneſs, O Lord, to comfort and ſuccour all them who in this tranſitory life are in trouble, ſorrow, need, ſickneſs, or under any other affliction or diſtreſs, in mind, body, or eſtate; that it may pleaſe thee to comfort and relieve them according to their ſeveral neceſſities, giving them patience unto their ſufferings, and a happy iſſue out of all their afflictions; and this I beg for Jeſus Chriſt's ſake. *Amen.*

A General Thankſgiving.

ALmighty God, father of all mercies, I thy unworthy ſervant do give thee moſt humble and hearty thanks for all thy goodneſs and loving kindneſs to me and to all mankind. I bleſs thee for my creation, preſervation, and all the bleſſings of this life; and for all thy ſervants departed this life in thy faith and fear; beſeeching thee to give me grace ſo to follow their good example, that with them I may be partaker of thy kingdom; but above all, I bleſs thee for thine ineſtimable love in the redemption of the world by our Lord Jeſus Chriſt, for the means of grace, and for the hope of glory. And I beſeech thee, give me that due ſenſe of all thy mercies, that my heart may be unfeignedly thankful, and that I may ſhew forth thy praiſe, not only with my lips,

but

but in my life, by giving up myſelf to thy ſervice, and by walking before thee in holineſs and righteouſneſs all my days, through Jeſus Chriſt our Lord; to whom with thee and the holy ghoſt, be all honour and glory world without end. *Amen.*

THE END.

REASONS

For *preferring* the NEW *Whole Duty of Man*, which treats of the FAITH as well as PRACTICE of a *Chriſtian*, to the OLD *Whole Duty of Man*, which treats of the *moral* DUTIES only.

By the following *Specimen* of 150 *Defects* in the OLD *Whole Duty of Man*, and which are ſupplied in the NEW *Whole Duty of Man*; it may be obſerved, That thoſe with a [*] before them, the *Church of England* has declared, and maintains to be *eſſentially neceſſary to ſalvation*; and of theſe *Defects*, there are no leſs than *ſeventeen* in the following *ſpecimen* only.

☞ For further ſatisfaction, ſee the PREFACE to the NEW *Whole Duty of Man*; and at the end of it the TESTIMONIES from *Scripture*, the *Liturgy*, *Articles*, *Homilies*, and *Writings* of ſeveral of the moſt learned and pious BISHOPS, and *eminent* DIVINES of the CHURCH of ENGLAND, PROVING, That the OLD *Whole Duty of Man* was *very improperly* ſo called, and *dangerouſly* received under that title; becauſe the ARTICLES of the *Chriſtian faith* are entirely omitted in *that Book*; and without *faith* in thoſe *Articles*, the moſt diligent practice of the DUTIES *there* treated of, is *not* ſufficient to ſecure to a Chriſtian his *eternal ſalvation*.

N. B. *The New, Corrected, and Improved Edition of* The NEW Whole Duty of Man, *is now Printed for* ALEX. HOGG, at the KING'S-ARMS, No. 16, *Paternoſter-Row*, London.

The

The *SPECIMEN* of 150 *DEFECTS.*

Heads WANTING in the OLD *Whole Duty of Man.*

In our Duty to GOD.

Of a Divine Revelation.

No. 1. OF the reaſonableneſs, certainty, excellency, and neceſſity of believing a *divine revelation.*

2. Of the truth and excellency of Chriſtianity. How it may be proved from hiſtory, prophecy, miracles, and by internal and external evidences.

Of Faith, &c.

3. * Of the Chriſtian faith in one God and three perſons, the father, ſon, and holy ghoſt.

4. The neceſſity of this belief, in order to obtain ſalvation.

5. Of the creation of the world, and God's providence.

6. Why God is called father and almighty.

7. Why Jeſus Chriſt is called our Lord.

8. Of the reaſonableneſs of the belief in the trinity.

9. * Of faith in Jeſus Chriſt, as God and man.

10. * Of his incarnation and birth.

11. * Of his ſufferings and crucifixion.

12. * Of his human nature.

13. Of the benefit, uſe, and neceſſity of this faith.

14. * Of his death, burial, and deſcent into hell.

15. * Of his reſurrection from the dead.

16. * Of his aſcenſion; ſhewing why it was in the ſight of his diſciples, and not of all the *Jews.*

17. * Of his being our advocate and interceſſor.

18. * Of his coming again, and appointment by the father to be the judge of both men and angels.

19. Of a particular and general judgment.

20. Of the reaſonableſs of a laſt judgment.

21. Of the degrees of rewards and puniſhments.

22. * Of faith in the holy ghoſt.

23. Of his peculiar office, and manner of working in us.

24. * Of the holy catholic, or univerſal church, and its being a ſtate of ſalvation.

25. Of its infallibity and members.

26. * Of the communion of ſaints.

27. * Of ſin; and when its forgiveneſs is effectual through Chriſt.

28. * Of the reſurrection of our bodies, proved by reaſon and facts in the Old and New Teſtament.

29. * Of its certainty, univerſality, of the reward to the good, and puniſhment to the wicked.

30. Of the folly of atheiſm; and the caſe of atheiſts.

31. * Of the life everlaſting.

32. Of the ſelf-condemnation of

of the wicked; and of their eternal punishment.
33. God's justice vindicated in punishing the wicked eternally.
34. There can be no excuse for sin.
35. Of the truth and excellency of the doctrines of Christianity.
36. The truth of the Christian religion not affected by religious disputes.
37. Religion, *originally*, neither the effect of fear, education, or state policy.
38. Why the Lord's supper was ordained by Christ.
39. Of the satisfaction that is necessary to find acceptance of our repentance before God.
40. The obligation of an oath.
41. Of cursing.
42. Of making vows.
43. Of the object of our prayers; and of their power and efficacy.
44. The common objections against prayer answered.
45. Of repentance, and when it is effectual.
46. The danger of delaying repentance.
47. Of purgatory.
48. Of works of supererogation.
49. Of the fast of Lent.
50. Of a sacrament.
51. The case of unbaptized persons.

In our Duty to our Neighbour.

52. THE duty of princes.
53. The duty to civil magistrates.
54. The duty of civil magistrates both to king and people.
55. In what manner the civil magistrate is to be punished.
56. Of the Christian priesthood, and the clergy's great service to mankind.
57. Why it was ordained.
58. Is of God's appointment; honourable, and must not be contemned.
59. What is required of those that enter into holy orders.
60. Of the superior education of the clergy.
61. Of the behaviour due to those that set a bad example.
62. The reasons of the contempt of the clergy.
63. The advantage of doing our duty to the ministers of God's word and sacraments.
64. Of the king's supremacy in ecclesiastical affairs, and power to punish evil ministers.
65. The king cannot invade the priest's office.
66. The duty of children in regard to quarrels or contention between their parents.
67. When they may go to law with a parent; and in what manner.
68. The duty of parents in regard to the portioning their children.
69. Whether they may disinherit their children; and in what cases.
70. The duty of a wife in regard to dress.
71. How she may secure her husband's affections.

72. How

72. How to behave to an adulterous huſband; and how to reclaim him.
73. The advantage of her meekneſs to herſelf.
74. The duty of a friend; and of partaking of other men's ſins.
75. Of the qualifications requiſite in friendſhip.
76. Of the choice of company, and its importance to youth.
77. The duty of ſervants, ſhewing that ſervitude is of God's appointment for the public good.
78. The advantages of ſervitude.
79. There is no ſuch diſtinction in heaven.
80. Of duelling.
81. Of murder that may be committed in word and thought.
82. The caſe of *Abraham* offering his ſon *Iſaac*, not to be imitated.
83. In what caſe killing is not murder.
84. Of ſelf-murder by melancholy perſons, and by condemned priſoners.
85. Self-murder is infamous, and to be abhorred.
86. Its cauſes, danger, and means to prevent it.
87. The deceit and ſin of borrowing on bad ſecurities; of putting off bad money; of engroſſing, and of trading in evil-gotten goods.
88. Of vexatious law-ſuits, and of defrauding creditors by protections and frauds.
89. Of the advantages of fair dealing.
90. The method to prevent cenſoriouſneſs.
91. The folly of promiſing what is not in our power to perform.
92. Of avoiding flattery.
93. Of equivocation.
94. Of repeating a lie.
95. Of jocoſe jeſts.
96. Of admonition and reproof, how to be given to an obſtinate ſinner, in the caſe of intemperance, in time of ſickneſs and impriſonment and perſecution.
97. How to proſecute an offender and a debtor.
98. Who is an unmerciful creditor.
99. We are not to be charitable by unjuſt gain, nor to the prejudice of our creditors.

In our Duty to Ourſelves.

100. OF the government of our thoughts.
101. In what their liberty and morality conſiſt.
102. The various methods of governing them.
103. Of ſelf-conceit, its bad conſequences, and how it may be curbed.
104. Of paſſionate people.
105. Of idleneſs.
106. It is the fountain of poverty.
107. It is the root of all evil.
108. It is dangerous to ſervants, and to tradeſmen in particular.

109. It

109. It is the parent of enthuſiaſm.
110. It is the bane of religion and ſociety.
111. Of the bleſſings of induſtry.
112. How far the devil has a power to tempt man.
113. How to guard againſt temptation
114. Of drinking ſpirituous liquors.
115. How they are deſtructive to our nature.
116. Of ſpending our time.
117. Of refreſhments and recreations.
118. Of cheerfulneſs and melancholy.
119. Of the danger and ſinfulneſs of exceſs in apparel.
120. Of Chriſtian fortitude and patience.
121. It is neceſſary in all ſtates and conditions.
122. Of impatience, its conſequences, and means to overcome it.
123. Of ſelf-denial or mortification.
124. Of innocent appetites, and their great advantage.
125. Of good and bad zeal.
126. Of Chriſtian zeal, how to be practiſed, and when it is abuſed.
127. Of the certainty and uncertainty of death.
128. It is advantageous to man, and a token of God's wiſdom and goodneſs.
129. What influence a meditation on death ſhould have upon us.
130. How to number our days.
131. Of repentance before death.
132. Of habitual preparation for death.
133. Of the beſt preparation for it.
134. How this preparation is hindered.
135. Of a juſt diſpoſal of our worldly affairs.
136. Of a diſregard of the world; of patience in ſickneſs; and of ſubmiſſion to the will of God.
137. Of the advice and aſſiſtance of a miniſter.
138. In what the death of the righteous conſiſts.
139. Of the ſhortneſs of human life.
140. In what the life of man conſiſts.
141. Of the advantage of piety.
142. Of the diſadvantages of a long life.
143. Of a middle ſtate.
144. Of the danger and folly of a miſ-ſpent life.
145. Directions for a holy life.
146. Why death is ſo dreadful to human nature.
147. How the fear of death may be removed.
148. Why men deſire to live long.
149. Of the height of Chriſtian perfection.
150. Its comfort to the ſoul of a dying perſon.

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